

# The PROPHET at HOME

MUHAMMAD ZAFRULLA KHAN

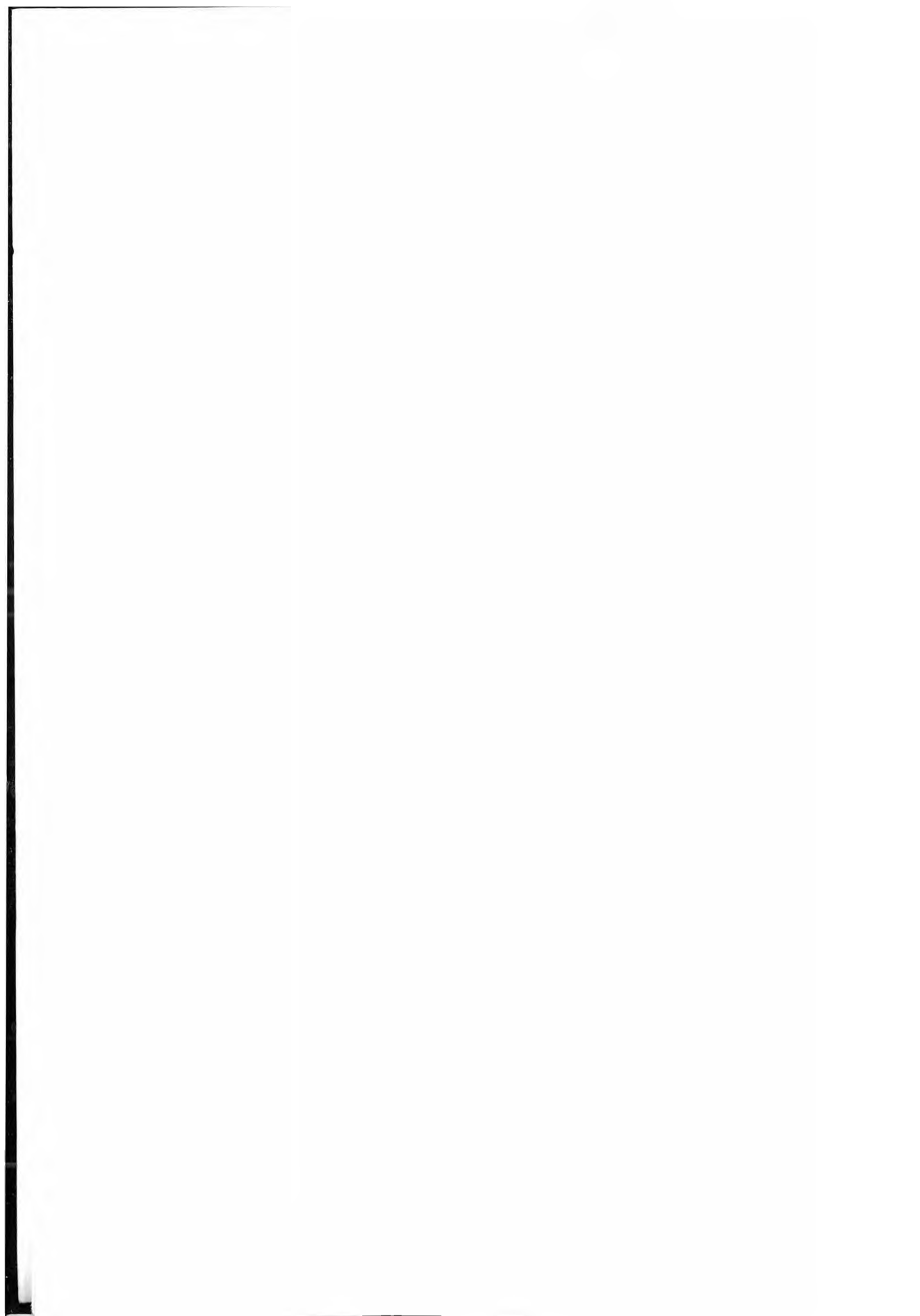
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With deep gratitude

to

**Dr. ABDUS SALAM**

the eminent physicist with whom the  
idea of this little book originated



## FOREWORD

**M**UHAMMAD the Prophet of Islam, was a historic personage. This is not a mere accident. He was commanded to proclaim: O mankind, I am the Messenger of Allah unto you all, (7.159; 34.29). In the capacity of Allah's Messenger to the whole of mankind he was charged to convey to mankind the comprehensive guidance that was revealed to him, (5:68). But that was not his only function. He had a multiplicity of functions and obligations laid upon him. He was to serve as an exemplar for mankind in every sphere, (33:22). He was called upon to furnish an example through following which mankind's love for their Maker could find full expression and its highest fulfilment, by enabling them in turn to win the love of Allah, (3:32). He was to illustrate in his conduct the highest moral excellences, (68:5). He was to prove himself a "mercy unto the universe", (21.108).

The mere mention in the Quran of these, and of numerous other, functions and obligations constituted a series of grand prophecies the fulfilment of which proclaimed and affirmed his truth and righteousness. His being a Messenger of Allah to the whole of mankind predicated that his message would be carried to the uttermost confines of the earth. His being an exemplar for mankind in all spheres of life necessitated his leading a variegated and diversified life in which he would be called upon to assume and carry out many roles. It also necessitated that his life should be lived in the light of day, and that every event and incident of his life should be known and should be widely transmitted, or else how could he serve as an ideal and an exemplar for the whole of mankind for all time?

He was born an orphan, in a desert land, cut off from the rest of the then known world, towards the close of the sixth century after Christ, in the darkest period

of the Dark Ages. He lost his mother while still of tender years, and his grandfather, who had assumed the care and upbringing of the little orphan, died shortly after. He grew up in his uncle's household where austerity and privation were the rule. It is true that at the age of twenty five he married a lady fifteen years his senior, twice widowed, having children of her own and possessed of ample means which she cheerfully placed at his disposal. Thus was opened to him the prospect of a life of ease and comfort which he could have embraced without fear of reproach. Yet he chose austerity, and made it clear to his wife that with him life would have to be lived at its simplest. He proposed to set her slaves free, and to distribute the greater part of that which she owned among the poor, retaining only that much as would suffice to meet the barest needs of the household. As he was to announce later, poverty was not only his choice, but also his badge. It speaks volumes for the esteem and devotion that inspired his wife that she gladly accepted his choice and that despite the disparity of years that divided them, every aspect of their united lives was richly blessed in every way during the quarter century at the expiry of which this perfect comradeship was terminated on earth through her demise.

Not only had the Prophet chosen poverty and austerity as his badge in early life, and adhered to them throughout, he had lacked every kind of resource which could, in the eyes of a man of the world, have been of assistance to him in achieving the goals that had been appointed for him. Allah set the goals, Allah alone had the power to bring about their realisation, and it was in Him that His Messenger placed his complete trust. This relationship of perfect faith and utter trust on one side and of gracious response on the other, between the chosen devoted servant and the Almighty Lord of the Worlds was demonstrated and illustrated every moment during the period

of the Prophet's Ministry. Great, indeed, was the grace that this Divine Master showered on His Servant and Messenger, (4:114).

The unlettered Prophet, and yet without compeer in realms of wisdom and knowledge! Could there be more convincing proof of the source from which proceeded all his great, noble, and numberless qualities which proclaimed him to be the Excellent Exemplar, (33:22) and the crowning glory and mercy of the race of man, (21:108)? He was taught by the Lord of mighty power Himself, (53:6) Thou art taught the Quran, which is consummate wisdom, (54:6) by one Wise, All-knowing' (27:7).

It behoves us, therefore, to study every aspect and detail of the shining, beneficent and glorious personality that was Muhammad, the Servant and Messenger of Allah, par excellence.

The Divine mercy had so directed his life that the Prophet did indeed become an example for mankind in every sphere of life. He passed through every type of vicissitude and nobly won through to success, victory and triumph.

A detailed account of his life during the period of his ministry has been handed down, so that we have a complete picture of every aspect of his life, as he lived it from morn to eve and eve to morn day after day, till his task accomplished and his trust discharged, he committed his soul to the mercy of his Maker and Master giving expression to the yearning that filled it in the words: To the companionship on high; to the companionship on high!

Such was the love and devotion that the Messenger of Allah inspired in the minds and hearts of his followers that they eagerly watched his every movement and gesture, and hung upon every word and phrase he uttered. Not only was the memory of all he said and did lovingly and yearningly cherished, but to follow in his footsteps became

the highest ambition of every pious Muslim in the rapidly expanding Muslim domain. Thus memory was re-inforced by practice and the Way of the Prophet became the way of life of every zealous Muslim and the foundation of Islamic culture. Had not Allah commanded: Say to them, O Prophet: If you love Allah, follow me; then will Allah love you and forgive you your faults. Allah is Most forgiving, Ever Merciful, (3:32)?

The faithful transmission of all that the beloved Prophet had said and the detailed description of all that he did and the manner of his doing it, became a most meritorious practice, and soon there developed a whole science of Tradition. Schools of Tradition sprang up beginning with Medina, the City of the Prophet, and spread rapidly to the principal cities of the vast Muslim domains. The great Imams of Hadith (Tradition) formulated canons for testing and establishing the truth and accuracy of all that was reported concerning the Holy Prophet, and nothing passed muster which failed to satisfy the most searching test. Little of it had been reduced to writing during the first few decades. All was transmitted by word of mouth or by being adopted in practice. In both cases the strictest scrutiny was carried out of the chain of authority on which the saying or the practice rested. The authenticity of the practice was not open to much question. The continuity of the practice was proof enough of its genuineness. In the case of oral transmission, the chain of transmission was subjected to every kind of test as to memory, piety, creditworthiness, opportunity, consistency and a host of other factors.

Eventually six great works, compiled by eminent Sunni Imams of Hadith. Bokhari, Muslim, Tirmadhi, Ibn Majah, Abu Daud and Nassai, were accepted as authoritative (Sahih). The Muatta of Imam Malik, the earliest in date, ranks as high as the Sahih of Imam Bokhari, and the Musnad of Imam Ahmad bin Hanbal is looked upon as of equal

authority with the six Sihah. They were followed by many others compiled with no less loving and devoted care.

There is thus no dearth of material concerning the events and incidents of the multi-faceted life of the Excellent Exemplar; but this is not a biography. This is only a modest attempt to draw a pen picture of the Hero as Prophet, as he appeared to those among whom he moved as an intimate and affectionate companion, counsellor, comrade and friend. True, he was their master and they were his pledged servants but the chords that bound their hearts together were those of mutual love and devotion. "It is by the great mercy of Allah that thou art kindly disposed towards them, for if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. Then show forbearance towards them and ask forgiveness for them and take counsel with them; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him", (3.160). "Surely, there has come to you a Messenger from among yourselves; so devoted to you that your falling into any kind of trouble is most distressing for him; he is ardently desirous of your welfare, and is compassionate and merciful towards the believers", (9.128).

Even to-day, nearly fourteen hundred years later, the Messenger of Allah is a living reality among the Muslims. A mother teaching a child its elementary table manners would say: Now wash your hands, sit down quietly and eat with your right hand of that which is before you. This is what the Holy Prophet has said. A pious Muslim's daily life is patterned after that of the Messenger of Allah. The first service at dawn and the noon, afternoon, post-sunset and evening services follow each other in regular succession; a large majority seek communion with their Maker in the silent hours of the night and in the middle of the busy forenoon, as did the Holy Prophet, through voluntary Prayer. The services are exactly the same as



those instituted by the Messenger of Allah, and the spirit that inspires them is a reflection of that which inspired the Holy Prophet and the language in which it finds expression is that used by the Holy Prophet. The greeting extended by one Muslim to another at meeting and at parting is conveyed in the words of the Prophet of Allah: Peace be unto you, and the mercy of Allah and His blessings. On all occasions the right hand and those on the right have precedence, as practised and directed by the Messenger of Allah. In short, a practising Muslim is in constant spiritual association with the Messenger of Allah, day and night. During the services and, several times a day on other occasions, a Muslim supplicates Allah to shower His blessings on the Prophet and his people. Indeed every time a Muslim mentions the Holy Prophet by name or office, the salutation of peace and a prayer for blessings on him and his people are added. A Muslim making an address or a solemn statement always affirms: I bear witness that there is no god but Allah; and I bear witness that Muhammad is His servant and Messenger. Again, the words and the juxtaposition are those supplied by the Holy Prophet himself. Not an hour passes but a Muslim remembers or is reminded of the Messenger of Allah, and recalls some part of the grace, the mercy, the compassion, the dignity of which he and his have been the recipients and inheritors from Muhammad, the servant and Messenger of Allah, on whom be the peace and blessings of Allah.

Some concept of the love and yearning for the Holy Prophet that inspire the heart of a Muslim may be gathered from the following. Anas bin Malik, who, as a young man, had served the Messenger of Allah throughout the latter's stay in Medina, and was thus one of his closest associates and survived him by more than a century, happened to mention, long years after the demise of the Holy Prophet, the softness of his hands. One young man present came eagerly forward and begged the privilege

and solace of shaking the hands that had been in contact with the blessed hands of the Prophet of Allah. This started a chain that has continued to this day. Maulana Muhammad Zakaria, the annotator of *Shamail Tirmadhi*, was one of the countless fortunate ones who had shaken hands with someone, who had shaken hands with someone else who, upwards through the chain during the course of thirteen centuries, had shaken hands with Anas bin Malik, whose hands had been in contact with the blessed hands of the Messenger of Allah.

In the same way at least forty of the well known Hadith of the Holy Prophet have been transmitted to our own day through a chain of oral transmitters, along with their names in proper sequence, through whom, in each generation, large numbers of Muslims have enjoyed the privilege of hearing the words spoken by the beloved Prophet of Islam, conveyed to them from mouth to mouth down the corridor of the centuries.

The source material for this booklet is furnished by *Shamail Tirmadhi* (Arabic), compiled by the great Imam of *Hadith* whose name it bears, annotated by Maulana Muhammad Zakaria, in Urdu, and *The Prophet's Day and Night* (Urdu) compiled by Maulana Sa'ad Hasan Yusufi. May Allah reward all those who have worked in this field for their labour of love.

It has not been considered necessary for the purposes of this booklet to set out the chain of authority in respect of each tradition. This would only have added to its volume, without any resulting benefit to the average reader. In most cases the name of the first ravi (narrator) has been mentioned.

All references are to the Holy Quran, unless otherwise indicated.

ZAFRULLA KHAN

The Hague,  
November, 1967.

## FORM AND FEATURES

Anas bin Malik has related: The Messenger of Allah was of middle height, of bright complexion, neither chalkly white nor smoky dark. His hair was almost straight, slightly curly. Allah called him to the Ministry when he was forty years of age. Thereafter he stayed in Mecca for thirteen years and in Medina for ten. Allah called him to His mercy when he was sixty-three; there were not more than a score of grey hairs in his head and beard at the time.

The same Anas has related: The Messenger of Allah was of middle height, neither too tall nor short, well built. His hair was neither curly nor altogether straight. His complexion was fair, bright. He walked briskly, bending forward slightly and stepping out.

Braa bin Aazib has related: The Messenger of Allah was of middle height, with his shoulder blades widely spaced. His hair was thick coming down to the lobes of his ears. I saw him clad in a mantle with red stripes. I have never beheld anything fairer than him.

Ali bin Abi Talib has related: The Holy Prophet was neither tall nor short. His palms and feet were well padded. He had a large head and was strong jointed. A thin pencil of soft hair ran down from his chest to his navel. He stepped out in walking as if he was descending from a height. I have never seen the like of him among his fellows or among those who came after him.

It is also related on the authority of Ali bin Abi Talib: The Messenger of Allah was neither tall nor short, but of middle height; his hair was straight, slightly curled. He was neither rotund nor heavy featured, but had fine features slightly rounded. His complexion was fair, bright. The pupils of his eyes were black and he had long eye-lashes. He was firm jointed and the space between his shoulder-blades was well-padded, as were his palms and his feet. He was not hirsute, but a thin pencil of soft hair ran from his chest to

his navel. When he walked he stepped out, as if he was descending from a height. When he turned his attention towards a person, he turned the whole of his face towards him. Between his shoulder-blades appeared the seal of prophethood; he was the Seal of the Prophets. He was the most generous-hearted, and the most truthful of men, and the most tenderly disposed and the most nobly descended. He who encountered him suddenly was filled with awe of him, but he who associated with him and began to appreciate him held him dear. I have never seen the like of him among his fellows, nor among those who came after him.

Hind bin Abi Halah has been reported by Hasan bin Ali as having told him: The Messenger of Allah was possessed of a noble presence and was invested with grandeur in the sight of beholders. His face shone with the brightness of the full moon. He was a little taller than the average person but was shorter than a tall one. His head was slightly larger than the average, and his hair was inclined towards curliness. If it parted easily, he parted it, otherwise he let it be. When his hair was plentiful it reached down to the lobes of his ears. His complexion was bright and his forehead was broad. His eyebrows were curved, pencilled, thick and wide-spaced. Between them was a vein that throbbed when he was excited. His nose tended to be arched and shone as if reflecting light and appeared somewhat prominent at first sight, but was not so in fact. He had a full beard and light, level cheeks. His mouth was not narrow, and his teeth were bright, slightly apart. His neck was bright and well moulded as if from silver. His limbs were firm and well proportioned. His chest and waist were in line. The space between his shoulder blades was wide. He was strong jointed. Even parts of his body that remained uncovered appeared bright and shining. Except for the thin pencil of soft hair that ran from his chest to his navel, his chest and waist were hairless. But his forearms, shoulders, and the upper part of his chest had some hair. He had long wrists and broad palms and his palms and feet were firm and well padded. His fingers and toes were slim.

The soles of his feet were well arched, and the uppers were smooth and well formed, so that when he washed his feet the water ran off them quickly. When he walked he stepped out and appeared to lean forward, but his tread was soft. He took wide steps and walked briskly, and looked as if he was descending from a height. When he turned his attention towards anyone he faced him fully. He kept his eyes lowered as a rule, and oftener looked down than up. He did not stare wide-eyed at anyone. His looks were restrained. He kept to the rear of his companions, especially when on a journey; and was always the first to greet those he met.

Jabir bin Samurah has related: The Messenger of Allah had a wide mouth, the white of his eyes were shot through with red lines and his heels were lean.

Jabir has also stated: I chanced to see the Messenger of Allah in the moonlight and kept looking at him and at the moon in turn. To me he looked lovelier far than the moon.

Abu Ishaq has stated: Braa bin Aazib was asked: Was the countenance of the Messenger of Allah bright like a polished sword? He answered: No. Rather like the brightness of the moon.

Abu Hurairah has stated: The Messenger of Allah was so goodly as if he had been moulded from silver. His hair had a slight tendency towards curliness.

Abu Hurairah has related: I have never seen a man more handsome than the Messenger of Allah, his countenance was as bright as the sun; nor have I seen anyone walk faster than the Messenger of Allah. It seemed as if the earth was rolled up for him when he walked. We had to exert ourselves to keep up with him, while he seemed to be walking at ease.

Jabir bin Abdullah has related: The Messenger of Allah said: I have been vouchsafed sight of the Prophets. Of them Moses (on whom be peace) was a man of slim build as if he was one of the Shanuah tribe; and I saw Jesus son of Mary (on whom be peace) who was closest in resemblance, out of those I have seen, to Urwah bin Masood; and I saw Abraham

(on whom be peace) and he was closest in resemblance to your companion (meaning himself). I also saw the Archangel Gabriel, and he was closest in resemblance to Dehya Kalbi.

Saeed el Jariri has related: I heard Abu Tufail say: There is no one alive to-day, except I, who has seen the Messenger of Allah. So I said to him: Describe him to me. He responded: He was bright of countenance, well proportioned.

Ibn Abbas has stated: The front teeth of the Messenger of Allah were slightly apart and when he talked a light seemed to glow forth from between them.

### OF THE SEAL OF PROPHETHOOD

Saib bin Yazid has related. My maternal aunt took me to the Messenger of Allah and said to him: Messenger of Allah, my sister's son here is indisposed; whereupon the Messenger of Allah passed his hand over my head and called down blessings on me. Then he performed his ablutions, and I drank from the water that was left over. I then stood behind him and looked at the seal between his shoulders. It was like a small tassel of a bed curtain.

Jabir bin Samurah has stated: I saw the seal between the shoulders of the Messenger of Allah. It was a pinkish gland of the size of a pigeon's egg.

Rameethah, grandmother of Aasim bin Umar bin Qatadah has related: I heard the Messenger of Allah say of Saad bin Muaz on the day of his death: The throne of the Gracious One was thrilled with joy on the advent of his soul into the mercy of Allah. I was at the time standing behind him close enough to have been able to kiss the seal between his shoulders if I had so wished.

Ilbaa bin Ahmar has related: I was told by Amr bin Akhtab: The Messenger of Allah said to me on one occasion: Come over Abu Zaid, and rub my back. I rubbed his back and my finger touched the seal. Ilbaa says: I asked Amr: What do you mean by the seal? He said: It was a circle of hair.

Bureedah bin Hatheeb has related: When the Messenger of Allah arrived in Medina, Salman Farsi came with a dish of fresh dates and placed it before him. The Messenger of Allah enquired of him: What is this, Salman? He replied: It is charity for you and your companions. He said: Take it away, for we do not partake of charity. So he took it away, but next day came again with the like of it and placed it before the Messenger of Allah, who again asked: Salman, what is this? He replied: A gift for you. Whereupon the Messenger of Allah said to his companions: Of this we may eat. Thereafter when Salman saw the seal on the back of the Messenger of Allah, he believed in him. He was then a slave owned by a Jew. The Messenger of Allah advised him to demand a deed of manumission from his master in return for a ransom. His master demanded that Salman should plant a certain number of date-palm trees for him and tend them, till they should bear fruit. The Messenger of Allah planted the trees for him, except one tree which was planted by Umar. All the trees brought forth fruit the same year, except that one. The Messenger of Allah enquired: What is the matter with this tree? Umar said: Messenger of Allah, it was planted by me. Thereupon the Messenger of Allah pulled it out and replanted it and it bore fruit the same year.

Salman was a Persian of the Zoroastrian persuasion. He had become a Christian and had travelled back and forth in search of truth and righteousness. He had learnt from his preceptors and mentors that the time of the advent of the Prophet foretold in Deut: 18.18 was nigh, and had been told of the seal of Prophethood and that the Prophet would not partake of charity but would accept a gift. Having recognised the Prophet from these and other signs, he accepted Islam and became a devoted companion of the Holy Prophet. The Messenger of Allah was once asked: Who are the other people referred to in 47.39 and 62.4? He placed his hand upon Salman's shoulder and said: His people. On the occasion of the Battle of the Moat, the Holy Prophet directed the digging of the moat at Salman's suggestion.



Abu Nadhrat has related: I enquired from Abu Saeed Khudri concerning the Messenger of Allah's seal of Prophethood. He told me it was a fleshy protuberance in his back.

Abdullah bin Sarjas has related: I went to the Messenger of Allah and he had a number of his companions round him, so I veered towards his back. He guessed my purpose and removed his cloak from his back so that I observed the place of the seal between his shoulders. Its shape was that of a fist and it was encircled by moles. Then I came round to face him and greeted him with: Allah has covered up thy shortcomings, Messenger of Allah. He responded: May He cover up thine also.

### OF HIS HAIR

Anas bin Malik has stated: The hair of the Messenger of Allah came down to the middle of his ears.

In answer to Qatadah's question: How was the hair of the Messenger of Allah? Anas stated: It was neither curly nor altogether straight. It had a slight tendency towards curliness, and it came down to the middle of his ears.

Ibn Abbas has related: The Messenger of Allah used not to part his hair at first and left it as it was, but later he began to part it.

Ayesha has stated: I used to comb out the hair of the Messenger of Allah.

Anas bin Malik has related: The Messenger of Allah had the habit of oiling his hair and combing out his beard. He used to cover his head with a piece of cloth to protect his turban from the oil in his hair.

Ayesha has related that the Messenger of Allah liked to begin everything on the right, for instance, in washing and combing and in putting on his shoes.

Abdullah bin Maghfal has related: The Messenger of Allah forbade too frequent use of the comb.

Qatadah has related: I asked Anas bin Malik: Did the Messenger of Allah dye his hair? He said: He had not much

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greyness in his hair, except a little above his ears. But Abu Bakr dyed his hair with *henna* or *katam*.

Anas bin Malik has stated: I did not count more than fourteen grey hair in the head and beard of the Messenger of Allah.

Samak bin Harab has related: I heard Jabir bin Samurah say in answer to a question: When the Messenger of Allah had oiled his hair no greyness was visible therein, but when his hair had not been oiled a few grey hair could be detected.

Ibn Umar has stated: The Messenger of Allah had about a score of grey hair.

Ibn Abbas has related: Abu Bakr said to the Holy Prophet: Messenger of Allah, you are beginning to show signs of age; to which he replied: The chapters of the Quran like Hud and others drawing attention to the chastisement of rebellious and disobedient people have made me old.

Abu Ramtha Taimi has related: I came to the Holy Prophet accompanied by a son of mine. When he was pointed out to me I exclaimed: Surely, he is the Prophet of Allah. He was wearing green and a few of his hair showed the sign of age.

### OF HIS CARE OF HIS EYES

Ibn Abbas has related, and he is supported by Jabir and Ibn Umar, that the Holy Prophet said: You should apply *ithmad* (one kind of antimony) to your eyes, it strengthens vision and fosters the eyelashes.

Ibn Abbas has also related: The Holy Prophet had an antimony container from which he applied antimony, with a pencil, three times to each eye every night.

### OF HIS CLOTHES

Umm-i-Salmah has stated: The Messenger of Allah preferred a long shirt to all other garments.

Asmaa bint Yazid has related that the Holy Prophet's

shirt hung down to above his ankles and that its sleeves reached down to his wrists.

Qarta bin Ayas has related: I came to the Messenger of Allah among a company of the tribe of Muzainah to offer our allegiance to him. His shirt was at the time open at the neck. I took advantage of it to put my hand inside his shirt at the back of his neck and touched the seal.

Anas bin Malik has related: The Holy Prophet entered the mosque from his chamber during his last illness, leaning on Usamah bin Zaid. He had wrapped himself in a length of printed Yemeni cloth. He led the congregation in Prayer.

Abu Saeed Khudri has related: When the Messenger of Allah put on a new garment he would name it expressing his gratitude; saying: Allah has bestowed this shirt, or turban, or mantle, and would pray: All praise is due to Thee, O Allah, for having clothed me in it; I beg of Thee the best benefit of it and the best of the purpose for which it has been made, and seek Thy protection against any harm proceeding from it or from the purpose for which it has been made.

Anas bin Malik has related: Of mantles the Messenger of Allah liked printed Yemeni ones best.

Abu Jaheefah has related: I saw the Holy Prophet clad in a mantle and loin-cloth of red printed cloth. I still recall the brightness of his calves.

Braa bin Aazib has stated: I have never seen anyone clad in red mantle and loin-cloth fairer than the Messenger of Allah. On that occasion his hair almost reached down to his shoulders.

Abu Ramthah has related: I saw the Holy Prophet clad in green mantle and loin-cloth.

Qaila bint Makhramah has related: I saw the Holy Prophet clad in worn mantle and loin-cloth, dyed in saffron, from which the dye had been almost washed out.

Ibn Abbas has related: The Messenger of Allah directed us: Make a habit of wearing white. The living should be

clad in white and the dead should be buried in white. White clothing is the best.

Samurah bin Jundub has related: The Messenger of Allah directed: Wear white and bury your dead in white, for it is cleanest and purest.

Ayesha has stated: The Messenger of Allah went out one morning clad in a mantle woven out of black hair.

Mughirah bin Shubah has related: The Holy Prophet wore a Byzantine robe which had narrow sleeves.

Ibn Sirin has related: We were with Abu Hurairah who was clad in fine cambric. He wiped his nose with a piece of cambric and then exclaimed: Wonder of wonders! Abu Hurairah wipes his nose with cambric, and time was when I used to be stretched out senseless on the floor of the mosque between the Holy Prophet's pulpit and Ayesha's chamber overcome by pangs of hunger, and passers by trod over my neck thinking I was an epileptic!

### OF HIS FOOTWEAR

Bureedah has related: The Negus of Abyssinia sent the Holy Prophet a pair of plain black moccasins of soft cured leather as a present. He wore them, and when he made his ablutions for Prayer he passed his fingers over them, instead of washing his feet.

Such moccasins were used as hose, and not as shoes.

Mugheerah bin Shubah has related: Dehya Kalbi presented the Holy Prophet with a pair of moccasins of soft cured leather. He wore them till they were worn through.

Qatadah has related: I asked Anas bin Malik: What were the shoes of the Messenger of Allah like? He told me each had a pair of laces looped through it.

These were, in fact, sandals rather than shoes; a flat piece of leather for a sole, through which a lace was looped.

Ibn Abbas has related: Each shoe of the Messenger of Allah had a double lace looped through it.

Isa bin Tahman has related: Anas bin Malik showed us

a pair of shoes of tanned leather, each shoe was looped through with a double lace. Thabit told me afterwards, on the authority of Anas, that they were the shoes of the Holy Prophet.

Ubaid bin Jareeh has stated: I said to Ibn Umar: I have seen you wearing shoes of tanned leather. Is there any special reason for it? He said: I have seen the Messenger of Allah wearing shoes of tanned leather, and I like to do the same.

Amr bin Hareeth has stated: I have seen the Messenger of Allah in Prayer, wearing shoes that had been patched.

Abu Hurairah has related: The Messenger of Allah directed: Let no one go about with only one shoe on; put on both or put off both.

Jabir has related: The Holy Prophet forbade a person eating with his left hand or going about with only one shoe on.

Abu Hurairah has related: The Holy Prophet directed: When you put on your shoes begin with the right foot, and when you put them off begin with the left. The right foot should be shod first and unshod last.

Ayesha has stated: The Messenger of Allah, in combing his hair and putting on his shoes and making his ablutions began with the right side, as far as possible.

Abu Hurairah has related: The shoes of the Messenger of Allah were looped with double laces, and so also the shoes of Abu Bakr and Umar. The first who looped his shoes with a single lace each was Usman.

## OF HIS SIGNET

Anas bin Malik has stated: The signet of the Holy Prophet was of silver and its stone was black. Anas has also stated that one of his signets had a silver inset.

Ibn Umar has related: The Holy Prophet had a signet made of silver which he used as a seal, but he did not habitually wear it.

Anas bin Malik has related: When the Messenger of

Allah decided to address letters to Non-Arab rulers inviting them to accept Islam, he was told that they did not accept a letter unless it was sealed. Thereupon he had a signet made the brightness of which I can still recall.

Anas bin Malik has related: The inscription on the inset of the Holy Prophet's signet was Muhammad Messenger of Allah; Muhammad in one line, Messenger in one line and Allah in one line.

Anas bin Malik has related: The Holy Prophet decided to send letters to the Chosroes, the Ceasar and the Negus. He was told they would not accept a letter without a seal. So the Messenger of Allah had a signet made, the ring of which was of silver and of which the inset was inscribed with Muhammad Messenger of Allah.

The Holy Prophet's letter to the Chosroes was as follows:

In the name of Allah, Most Gracious, Ever Merciful. From, Muhammad Messenger of Allah to Chosroes, the Chief of Persia. Peace on him who follows the guidance and believes in Allah and His Messenger, and affirms that there is no god but Allah, the One, without associate, and that Muhammad is His servant and His Messenger. I invite thee to the call of Allah, for I am the Messenger to the whole of mankind, whose duty it is to warn those who are alive and thereby justify the judgment against the disbelievers (36.71). Embrace Islam, thou wilt be at peace. But if thou turn away, thou shalt bear the responsibility for the Magians being in error.

The Holy Prophet entrusted the letter to Abdullah bin Hudhafa and directed him to deliver it to the Chosroes through the good offices of his governor in Bahrain. When the letter reached the Chosroes, he had it read out and interpreted to him. He was greatly incensed with the contents and tore the letter into bits. When the Prophet heard of this he said: The Chosroes has shattered his Kingdom. He was later assassinated at the instance of his son.

The Holy Prophet's letter to the Ceasar was as follows:



In the name of Allah, Most Gracious, Ever Merciful. From Muhammad, servant and Messenger of Allah, to Heraclius, the Chief of Byzantine. Peace on him who follows the guidance. I invite thee to the call of Islam. Embrace Islam thou wilt be at peace, and Allah will bestow upon thee a double reward. But if thou turn away, thou shalt bear the responsibility for thy subjects being in error. "O People of the Book, come to a word that is common between you and us—that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for lords beside Allah. But if they turn away, say to them: Bear witness that we have submitted to Allah" (3.65).

This letter was entrusted to Dehya Kalbi. He proceeded to deliver it to the Emperor, who was then in the course of a progress through his Asian dominions. Heraclius received the Holy Prophet's emissary with honour and was favourably affected by the letter. He was himself inclined to believe that the Holy Prophet was in fact the Prophet whose advent had been foretold in Deut: 18:18, but his nobles and counsellors were in no mood to countenance the idea. Later when he was in Jerusalem he came to know that a trade caravan from Mecca was in the town. He sent for the merchants and enquired of them if any of them knew of this claimant to Prophethood. Abu Sufyan, who was of the party, said he was related to him and knew him well. The Emperor asked him to come forward, and told his companions to be seated close to him and to listen carefully to what he might say in answer to the Emperor's questions, and to point out any misstatements he might make. The Emperor then proceeded to question Abu Sufyan.

How do you rate this claimant by virtue of his descent?

He is of the noblest descent.

Has there been a ruler among his forebears?

No.

Did you ever charge him with telling a lie before he announced his claim?

What is the standing of those who have believed in him and follow him?

They are of the common people.

Is their number on the increase, or is it declining?

Their number is increasing.

Do people turn away from his faith after accepting it?

No.

Has there been any fighting between you?

Yes.

How did it go?

Sometimes in our favour, sometimes in theirs.

Has he been guilty of breach of faith towards you?

Not so far. But we have just made an agreement with him. We do not know whether he will carry it out or not.

Has anyone claimed to be a Prophet among you before him?

No.

Abu Sufyan has related: Had I been alone I would have had no compunction in returning false answers to some of the Emperor's questions, but the apprehension that some of my companions who were listening to me might give me the lie deterred me. The only opportunity I had of returning an equivocal answer was in reply to the question concerning breach of faith, and I took advantage of it.

The Emperor then proceeded to explain the purpose of this interrogation.

You have told me this claimant is of noble descent. A Prophet is always well descended. You have told me none of his forebears was a ruler among his people; otherwise his claim could have been a device to recover his lost dominion. You have told me he had never been guilty of telling a lie before he claimed to be a Prophet. Then how could he suddenly start fabricating lies concerning God? You have told me his followers are of the common people. It is such who are the first to believe in a Prophet. You have told me they are increasing. This is always the case with the followers of a true Prophet. You have told me his followers do not

turn away from his faith after accepting it. Such is the characteristic of true faith once it grips the heart. You have told me fighting between you has had varied fortunes. It has been thus with the Prophets, but they always triumph in the end. You have told me he has never been guilty of breach of faith. That also is the characteristic of a true Prophet. They always keep faith. You have told me no one has claimed to be a Prophet among you before him. Otherwise I could have thought he was copying a predecessor.

Now, tell me, what does he teach?

Abu Sufyan and his companions said: He enjoins Prayer, giving of alms, strengthening the ties of kinship, purity and chastity.

Heraclius observed: If all that you have told me is true, he is certainly a true Prophet. I was sure his advent was nigh, but I did not imagine he would be raised up among you. If I had been free to go to him, I would have wished to meet him, and had I found myself with him I would have washed his feet.

The Holy Prophet's letter to the Negus was as follows:

In the name of Allah, Most Gracious, Ever Merciful. From Muhammad, Messenger of Allah, to the Negus, King of Abyssinia. You are a man of peace. I convey to you the praise of Allah, beside whom there is no other god; the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Guardian (59.24). I affirm that Jesus son of Mary was the fulfilment of a prophecy of Allah and a word that He conveyed to virgin Mary, the pure and chaste. So she conceived him and Allah created him of His power and command, as He created Adam of His power. I call thee to the worship of Allah, the One who has no associate, and to co-operation in obedience to Him; and that thou follow me and believe in that which has been vouchsafed to me. I am Allah's Messenger, and I call thee and all thy forces to the obedience of Allah, Lord of might and glory. Lo, I have conveyed the Message to you and

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admonished you. Now accept my admonition. Peace on him who follows the guidance.

This letter was entrusted to Amr bin Umayyah Dhamri, who delivered it to the Negus. The latter wrote a letter in reply to the Holy Prophet affirming his faith in him, and despatched it in the custody of his son who was accompanied by a large retinue. But their vessel was wrecked in a storm and none of the party was able to reach the Holy Prophet. The Negus died shortly after and the Holy Prophet sent the following letter to His successor:

In the name of Allah, Most Gracious, Ever Merciful. From Muhammad, Allah's Messenger, to the Negus, Chief of Abyssinia. Peace on him who follows the guidance, and believes in Allah and His Messenger, and affirms that there is no God but Allah, the One, Who has no associate, and has taken no consort nor adopted a son, and that Muhammad is His servant and Messenger. I call thee to the call of Allah, for I am His Messenger. Embrace Islam, thou wilt be at peace. "O People of the Book come to a word equal between you and us — that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for lords beside Allah. But if they turn away, then say to them: Bear witness that we have submitted to Allah" (3.65).

Anas bin Malik has related: The Holy Prophet took off his signet when he went to the toilet.

Ibn Umar has related: The Messenger of Allah had a signet made of silver which remained with him and then with Abu Bakr and Umar, and then it remained with Usman till it fell into the well called Arees. Its inscription was Muhammad Messenger of Allah.

Ali bin Abi Talib has stated: The Holy Prophet wore his signet on his right hand.

Hamad bin Salmah has stated: I saw Abdur Rahman bin Abi Rafe wearing a ring on his right hand and I enquired from him concerning it. He said: I saw Abdullah bin Jafar wearing a ring on his right hand, and he told me the Mes-

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senger of Allah wore his signet on his right hand.

Jabir bin Abdullah has related: The Holy Prophet wore his signet on his right hand.

Salt bin Abdullah has stated: Ibn Abbas wore a ring on his right hand and used to say: The Messenger of Allah wore his signet on his right hand.

Ibn Umar has related: The Holy Prophet had a signet made of silver and wore it with its inset turned inwards towards his palm. He had it inscribed with Muhammad Messenger of Allah and forbade anyone else adapting that inscription. That is the one that fell into the well Arees.

### OF HIS SWORD

Anas bin Malik has stated: The top of the handle of the sword of the Messenger of Allah was of silver. This is supported by Saeed bin Ali Hasan.

Mazeedah, the maternal grandfather of Hud, has related: The Messenger of Allah entered Mecca, on the day of victory, and his sword had silver on it. Talib says he enquired from Mazeedah concerning the silver and was told by him: The top of the handle was of silver.

Ibn Sirin has related: I had my sword fashioned after the sword of Samurah bin Jundub. Sumurah claimed that his sword had been fashioned after the sword of the Messenger of Allah, which was of the fashion of the swords of the tribe Banu Haneefah.

### OF HIS SHIRTS OF MAIL

The Holy Prophet had several shirts of mail. As many as seven have been mentioned by name.

Zubair bin Awam has related: The Holy Prophet wore two shirts of mail on the day of Uhad. He tried to climb a rock but could not manage it. He asked Talha to sit down and stepping on his shoulders he climbed on to the rock. I heard him exclaim: Talha has earned it.

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Saib bin Yazid has related: The Messenger of Allah had on two shirts of mail on the day of Uhad, one over the other.

### OF HIS HELMET

Anas bin Malik has related: When the Holy Prophet entered Mecca on the day of victory, he was wearing a helmet. When he had put off the helmet at the end of the march into the city, someone came and reported to him that Ibn Khatal was clinging to the covering of the Kaaba. He said: Carry out the sentence on him, and execute him. Ibn Shahab says: I have heard that the Messenger of Allah was not wearing the *ihram* (pilgrim's garb) that day.

On the day of his entry into Mecca, the Holy Prophet proclaimed a general amnesty from which seventeen persons were excluded. They were condemned to death for specific offences which they had committed earlier. Of these, nine made their submission and were pardoned. The remaining eight were executed. Ibn Khatal was one of them. He had embraced Islam at Medina. Thereafter he was appointed to collect the Zakat from a certain tribe. While on this assignment he killed his servant for having delayed the preparation of his meal. Fearing retribution, in case he returned to Medina, he went on to Mecca and occupied himself with denunciations of Islam and slandering the Holy Prophet.

### OF HIS TURBAN

Jabir has related: After the Holy Prophet had made his entry into Mecca on the day of victory he wore a black turban.

Amr bin Hareeth has related: I saw the Holy Prophet wearing a black turban while he delivered a sermon.

Ibn Umar has related: When the Holy Prophet wore a turban he let the tassel hang between his shoulders. Nafe, who related this on the authority of Ibn Umar added: I saw Qasim bin Muhammad, grandson of Abu Bakr, and Salim

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bin Abdullah, grandson of Umar doing the same.

Ibn Abbas has related: The Holy Prophet once addressed the people when he was wearing a black turban, or an oily band.

Anas bin Malik has related: The Messenger of Allah habitually covered his head with a piece of cloth, which he placed under his turban to protect it against the oil in his hair. This piece of cloth became oily by use.

### OF HIS LOIN-CLOTH

Abu Bardah has related: Ayesha once showed us a patched up mantle and a coarse loin-cloth and said: The Messenger of Allah was clad in these when his soul departed his body.

Ubaid bin Khalid has related: I was walking along in Medina when I heard someone behind me say: Raise thy loin-cloth, that is better for purity and for its preservation. I looked back and saw it was the Messenger of Allah. I said: Messenger of Allah, this is but a common loin-cloth. Whereupon he rallied me: If you see no advantage in it, at least follow my example. I observed that his loin-cloth only reached down to the middle of his calves.

Salmah bin Akwa has related: Usman's loin-cloth reached down only to the middle of his calves, and he was wont to say: This was the way of my master (meaning the Holy Prophet) with his loin-cloth.

Hadeefa bin Yaman has related: The Messenger of Allah took hold of the fleshy part of his calf and said: This is the limit of the loin-cloth. Shouldst thou prefer it lower, well then let it be a little lower, but the loin-cloth should not reach down to the ankles.

### OF THE MANNER OF HIS SITTING

Qailah bint Makhramah has related: I saw the Messenger of Allah squatting on the floor of the mosque in great humility. I began to tremble with fear lest this should

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portend some calamity, the fore-knowledge of which had made him sorrowful. Seeing this, one of those present said to him: Messenger of Allah, this poor woman is affrighted. I was standing behind him. He did not turn towards me, but reassured me completely with the words: Compose thyself, good woman.

Abdullah bin Zaid has related that he saw the Holy Prophet lying flat on his back on the floor of the mosque, one foot crossed over the other.

Abu Saeed Khudri has stated: When the Messenger of Allah sat in the mosque he sat on his haunches with his knees raised, while his arms encircled his legs and thus provided support for his body.

### OF HIS RECLINING

Jabir bin Samurah has related: I saw the Messenger of Allah reclining on a pillow which was placed on his left.

Abu Bakr has related: The Messenger of Allah asked: Shall I point out to you the principal ones of the greivous sins? He was answered: Certainly, Messenger of Allah; whereupon he said: They are: Setting up equals with Allah; disobedience of parents and (here he changed from a reclining position to a sitting one) uttering falsehood. He repeated this last so many times that we wished he would not tax himself further.

Abu Jaheefah has related: The Messenger of Allah said: I do not eat in a reclining position.

Anas bin Malik has related: During his illness the Holy Prophet came out of his chamber leaning on Usamah bin Zaid and led the congregation in Prayer. He was wearing a mantle of printed Yemeni cloth.

Fazal bin Abbas has related: I visited the Messenger of Allah during his last illness. He had a yellow band round his head. I greeted him. He returned my greeting and said: Fazal? I answered: At your service, Messenger of Allah. He said: Draw this band more tightly round my

head. I did that and he sat up. Then he put his hand on my shoulder and stood up and entered the mosque and asked me to call the people. When the people arrived he addressed them: The time of my parting from you is approaching. Should any of you have a claim against me let him demand satisfaction, and have no apprehension that he would thereby incur my displeasure or ill-will. I am not prone to ill-will towards any nor is it permissible for me to be so inclined. On the contrary I am eager that whoever has any claim against me should have satisfaction or should remit it of his free will, so that I may appear before Allah, the Exalted, free of blame and cheerful. He repeated this announcement after the noon Prayer, and added: He among you who owes any obligation to another should also hasten to discharge it and should not hold back fearing humiliation, for humiliation in this life is a light matter in comparison with humiliation Hereafter.

Thereupon one person stood up and said: Messenger of Allah, you owe me three dirhems. The Messenger of Allah said: I will not deny any claim nor put any claimant to proof of his claim, but I would like to be reminded of the occasion. The man said: Messenger of Allah, a man came to you and asked for relief, you directed me to pay him three dirhems. Thereupon the Messenger of Allah told me to pay the claimant three dirhems. Then another person stood up and said: Messenger of Allah, I owe three dirhems to the Baitul Mal (Treasury) which I misappropriated. The Messenger of Allah enquired: Why did you misappropriate the money? The man answered: Messenger of Allah I was then suffering from the extreme of penury. The Messenger of Allah directed me to collect the amount from the man. The Messenger of Allah then announced: I would be glad to pray for anyone who may be faced with any difficulty. One person stood up and said: Messenger of Allah, I am fearful of myself lest I should be a hypocrite, for I am prone to falsehood and am also afflicted with the desire to sleep long hours. The Messenger of Allah prayed for him: Lord,

of Thy grace, make him truthful and bestow on him firmness of faith and rid him of the desire for too much sleep. Then another man stood up and said: Messenger of Allah, I am prone to falsehood and am fearful lest I should be a hypocrite, and I am guilty of every kind of sin; whereupon Umar admonished him: Do not proclaim thy sins. The Messenger of Allah said to Umar: Desist. Humiliation in this life is a far lighter matter than humiliation Hereafter; and he prayed for the man: Allah, of Thy grace, make him truthful, and bestow on him firmness of faith and strength to resist temptation. Then a third person stood up and said: Messenger of Allah, I am a coward and am afflicted with much sleep. The Messenger of Allah prayed for him also. Fazal has said: Thereafter we saw that he was the bravest of the brave. The Holy Prophet then returned to Ayesha's chamber and made the same announcement to the women. One woman said: Messenger of Allah, I am unable to control my tongue; and he prayed for her.

### OF HIS EATING

Kaab bin Malik has related: The Holy Prophet used the thumb, forefinger and middle finger of his right hand for eating, and licked them at the end of the meal, before washing his hands. He is supported by Anas bin Malik.

Abu Jaheefa has related: The Holy Prophet said: I do not eat in a reclining position.

Anas bin Malik has related: Someone presented some dates to the Messenger of Allah and I saw him partake of them. He was, at the time, so overcome by hunger that he was leaning back for support.

### OF HIS FOOD

Ayesha has related: The family of the Messenger of Allah never ate their fill of barley bread two days running during his lifetime.



Abu Amama has related: There never was any left-over barley bread in the household of the Messenger of Allah.

Ibn Abbas has related: The members of the family of the Messenger of Allah often went to sleep without any food for several nights running, as there was nothing to eat. Most often their food was barley bread.

Sahl bin Saad was asked: Did the Messenger of Allah eat bread made from white flour? He answered: The Messenger of Allah never saw white flour till the day of his death. He was asked: Did you have sieves in the days of the Messenger of Allah? He answered: No, we had no sieves. Then how did you make bread from barley flour? We fanned the flour, then whatever flew out of it flew out, and the rest we kneaded into dough.

Qatadah has related on the authority of Anas bin Malik: The Holy Prophet never ate at table, nor out of small plates, nor was bread prepared for him from fine flour. Qatadah was asked: Then what was his food served on? He answered: On a piece of tanned skin spread out.

Masrooq has related: I called on Ayesha and she sent for food for me and said: Whenever I eat my fill my tears begin to flow. I asked her: Why? She answered: Through remembering that the Messenger of Allah departed this life without having eaten his fill of bread or meat twice in the same day.

Ayesha has related: The Messenger of Allah said: Vinegar makes an excellent sauce. She is supported by Abdullah bin Abdur Rahman and Jabir bin Abdullah.

Numan bin Basheer said: How well off are you people in the matter of food and drink, while I saw that the Holy Prophet did not have enough even of common dates to eat his fill.

Zahdam has related: We were with Abu Musa Ashari when food was brought. It included chicken. One of those present, a man of the Banu Taimallah, kept away. Abu Musa said to him: Why, what is the matter? The man answered: I saw a chicken eat something undesirable and I



vowed I would not eat chicken. Abu Musa said to him: Come and join us. I saw the Messenger of Allah eat chicken.

Abu Usaid has related: The Messenger of Allah said: Use olive oil for food and for massage. It comes from a blessed tree. (23:21; 24:36). He is supported by Umar.

Anas bin Malik has related: The Holy Prophet liked pumpkin. On one occasion when I was present at a meal with him and the dish contained pumpkin I chased pieces of it and placed them before him as I knew he liked pumpkin.

Jabar bin Taraq has related: I came to the Holy Prophet and saw that a pumpkin was being cut up into small pieces. I asked: What is this for? The Holy Prophet said: The dish will be added to in this way.

Anas bin Malik has related: A tailor invited the Messenger of Allah to a meal. I accompanied the Messenger of Allah on this occasion. The host placed before the Messenger of Allah barley bread and broth which contained pieces of pumpkin. I observed the Holy Prophet look for pieces of pumpkin in the bowl. Since then I have also loved pumpkin.

Ayesha has related: The Holy Prophet liked sweets and honey.

Umm-i-Salmah has related: I placed before the Messenger of Allah a piece of roast meat from the side. He partook of it and went into the mosque to lead the Prayer without making his ablutions over again.

Abdullah bin Harath has related: We partook of roast meat along with the Messenger of Allah in the mosque.

Mugheerah bin Shubah has related: I was a guest of the Messenger of Allah one evening and a roast side of meat was brought. He cut pieces from it with a knife and placed them before me. Just then Bilal came and called him to Prayer, whereupon he put down the knife and exclaimed: What is the matter with the man, may his hands be rubbed in dust! Could he not have waited a little?

Abu Hurairah has related: Some meat was sent to the Holy Prophet and he was given the lower part of the shouder.

which he liked. He enjoyed eating the meat direct.

Ibn Masood has related: The Holy Prophet liked the lower part of the shoulder of meat, and he was thought to be poisoned through it.

Ayesha has related: The Messenger of Allah liked the lower part of the shoulder of meat not because he preferred its taste, but because meat was seldom available and that part could be quickly prepared.

Abdullah bin Jafar has stated: I heard the Messenger of Allah say: The best meat is that of the saddle.

Umm-i-Hani has related: The Holy Prophet came to my house on the day he entered Mecca and asked: Have you anything to eat in the house? I replied: Messenger of Allah, there is only a hard dry crust of bread. He said: That is fine. I produced it and he soaked it in water and sprinkled salt over it. Then he asked: Is there anything to eat with it? I said: A few drops of black vinegar. He poured it over the bread and ate it and praised Allah for His bounty, and said: Umm-i-Hani, vinegar is an excellent sauce.

Abu Musa Ashari has related: The Holy Prophet said: Ayesha is above other women as *sureed* (bread soaked in broth) is superior to other dishes. He is supported by Anas bin Malik.

Abu Hurairah has related: I saw the Messenger of Allah eat a bit of cheese, and thereafter he made his ablutions for Prayer; and, on another occasion, I saw him eat a piece of meat from a shoulder of lamb and he did not perform his ablutions before Prayer.

Anas bin Malik has related: When the Messenger of Allah married Safayyah, there were dates and ground barley for the wedding breakfast.

The wedding was celebrated during the return journey from Khaibar and the Holy Prophet had suggested that the guests should bring to the wedding breakfast whatever anyone had available for breakfast.

Ubaidullah bin Ali has related on the authority of his grandmother Salma: Hasan bin Ali, Ibn Abbas and Ibn

Jafar came to Salma and said to her: Do prepare for us some dish that the Messenger of Allah liked and ate with pleasure. She said to them: My dears, you will not like it much to-day. But they persisted. So she set about it. She took some barley, cleaned it and put it in the cooking pot, and added olive oil and ground pepper and spices and having cooked it placed it before them and said: This is one of the dishes that the Holy Prophet liked and which he ate with pleasure.

Jabir bin Abdullah has related: The Holy Prophet came to our house and we slaughtered a lamb for him. He said: It seems they know we like meat.

Jabir bin Abdullah has related: During the siege of the Battle of the Moat I noticed that the countenance of the Messenger of Allah showed signs of privation. So I went home and asked my wife: Have we provision of any sort? She said: We have a lamb and a small quantity of barley. I slaughtered the lamb and my wife ground the barley and prepared the dough. After placing the cooking pot on the fire I went to the Messenger of Allah and said to him: We have some food getting ready if you with a small company would honour our home. But he announced: Jabir has invited us to a meal, so we shall all go; and he said to me: Leave the pot on the fire and do not start baking the bread till I arrive. When he arrived he called down blessings on the food. He then asked me to start serving. I went on serving and the whole company was fed; and the meat was still cooking on the fire and the bread was still being baked.

Jabir bin Abdullah has related: I accompanied the Messenger of Allah to the house of a woman of the Ansar who slaughtered a lamb and prepared some meat for him. He partook of it. Then she brought him some fresh dates in a basket and he ate some. Thereafter he made his ablutions for the noon Prayer. When he returned she put before him some of the cold meat from the lamb and he ate it. He then proceeded to the afternoon Prayer, without performing ablutions over again.



Umm Munzar has related: The Messenger of Allah came to our house accompanied by Ali. There were some date-palm clusters hanging from the roof and the Messenger of Allah ate from them and also Ali. He said to Ali: You are convalescing, you had better refrain. Ali stopped eating the dates. Then I cooked some barley and beet-root for them. The Messenger of Allah said to Ali: You may eat of this; this is suitable for you.

Ayesha has related: The Holy Prophet would come in of a morning and enquire: Is there something to eat? and I would say: Nothing. He would say: Then I shall observe a fast. On one occasion I said: Some one has sent us a present of some food. He asked: What is it? I said: Some date cobbler. He said: I had thought of observing a fast. Then he ate of it and decided not to observe a fast that day.

These were voluntary fasts that the Holy Prophet was in the habit of observing and not the obligatory fasts of Ramadhan.

Yusuf bin Abdullah bin Salam has related: I saw the Holy Prophet take a piece of barley bread and place a date on it. Then he said: This date is the sauce for the bread; and ate the bread with the date.

Anas bin Malik has related: The Messenger of Allah liked to eat what was left at the bottom of the cooking pot or the bowl.

## OF HIS WASHING FOR FOOD

Ibn Abbas has related: The Holy Prophet emerged from the privy, having washed, and food was placed before him. Someone asked him: Shall we bring you water for ablutions? He said: Ablutions are prescribed only for Prayer.

Salman Farsi has related: I had read in the Torah that washing of hands after eating adds to the beneficence of the food. I mentioned this to the Holy Prophet, and the Messenger of Allah said: Washing of hands before eating and washing them after eating adds to the beneficence of the food.

## OF HIS GRATITUDE FOR FOOD AND DRINK

Abu Ayub Ansari has related: We were present with the Messenger of Allah at a meal. I had not experienced a purer feeling of satisfaction with the food than I did during the first part of that meal, nor a greater feeling of frustration than I did during the last part of that meal. I said: Messenger of Allah, why is this? He said: When we began eating we pronounced the name of Allah. Then one joined us who started eating without pronouncing the name of Allah, and Satan started eating along with him.

Ayesha has related: The Messenger of Allah said: Should any of you forget to pronounce the name of Allah when he starts eating, let him say: In the name of Allah, Most Gracious, Ever Merciful, first and last; as soon as he recollects.

Umar bin Abi Salma has related: I called on the Messenger of Allah at a time when he had been served with food. He said to me: Come over, my dear, pronounce the name of Allah, the Exalted, and eat with thy right hand from the portion nearest to thee.

Abu Saeed Khudri has related: When the Messenger of Allah finished a meal, he would say: All worthiness of praise belongs to Allah who has given us to eat and to drink and has made us obedient to His will.

Abu Amamah has related: When the cloth was removed the Messenger of Allah would say: All praise belongs to Allah, praise without limit, pure, full of blessings, which neither ceases nor may be neglected.

Ayesha has related: The Holy Prophet was at a meal with six companions when a bedouin came and joined them and despatched the food in a couple of mouthfuls. The Messenger of Allah observed: Had he pronounced the name of Allah over the food, it could have sufficed for all of you.

Anas bin Malik has related: The Messenger of Allah said: It pleases Allah that a servant of His should praise and thank Him for every mouthful of food and drink that he consumes.

## OF THE FRUITS HE ATE

Abdullah bin Jafar has stated: The Messenger of Allah ate cucumber and fresh dates together.

Ayesha has related: The Holy Prophet ate water-melon and fresh dates together.

Anas bin Malik has related: I have seen the Holy Prophet eat melon and fresh dates together.

Abu Hurairah has related: When people observed the first fruit of the season ripen, they would bring it to the Holy Prophet. The Messenger of Allah would take it in his hand and say: O Allah, do Thou bless for us our fruits and our city and all our provisions that we measure out. Lord, Abraham was Thy servant, and Thy friend and Thy Prophet, and I am Thy servant and Thy Prophet. He prayed Thee for Thy blessings on Mecca, and I pray Thee for Thy blessings on Medina and for as much more. Then he would call the youngest child within sight and would give him the fruit.

Abraham had prayed for Mecca and its people: My Lord, make this city a city of peace . . . and make men's hearts incline towards its people and provide them with all kinds of fruits that they may be grateful (14:36 and 38).

Rabee bint Mouz has related: My uncle Muaz sent me with a large dish of fresh dates and small cucumbers to the Holy Prophet, who loved cucumbers. I took the dish to him. At the time he had before him some ornaments which had been sent to him from Bahrain. He put his hand among them and gave me a fistful of them.

## OF HIS CUP

Thabit has related: Anas bin Malik showed us a thick wooden cup encrusted with pieces of iron and told us: This is the drinking cup of the Messenger of Allah.

Anas bin Malik has related: I gave the Messenger of Allah every kind of drink in that cup: water, date-juice, honey and milk.

## OF HIS DRINK

Ayesha has stated: Of drinks the Messenger of Allah loved sweet cold water.

Ibn Abbas has related: Khalid bin Waleed and I went along with the Messenger of Allah to Maimoonah. She brought some milk in a vessel and the Messenger of Allah drank of it. I was on his right and Khalid was on his left. He said to me: It is thy turn to drink, unless thou shouldst yield preference to Khalid. I said: Sir, I will not yield preference to anyone in the matter of your left-over. Then the Messenger of Allah said: When Allah provides a person with food, he should say: Bless it for us. O Allah, and provide us with even better than this. When Allah provides a person with milk to drink, he should say: Bless it for us, O Allah, and provide us with more of it. There is no other article which is both food and drink beside milk.

Ibn Abbas has related: I gave the Holy Prophet to drink from the water of Zam Zam and he drank it standing.

Shuaib has related on the authority of his father that he said: I have seen the Messenger of Allah drink standing as well as sitting.

Nazal bin Sairah has related: A jug of water was brought to Ali in the plain of Kufa. He rinsed his mouth with some of it and washed his nose. Then he passed his wet hands over his face, his forearms and his head. Then he drank from the jug standing, and said: This is the symbolic ablution of one who has already made his ablutions. I saw the Messenger of Allah do like this.

Anas bin Malik has related: When drinking, the Holy Prophet paused for breath three times, and said: This method is more agreeable and satisfying.

Ibn Abbas has related: When the Holy Prophet drank he paused for breath twice.

Kabshah has related: The Messenger of Allah came to our house. He drank water while standing from a skin of

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water which was suspended by a rope. I snipped off the mouth of the skin for a keepsake.

Thamamah bin Abdullah has stated: Anas bin Malik paused for breath three times when he was drinking and affirmed that the Holy Prophet did the same.

Anas bin Malik has related: The Holy Prophet visited my mother, Umm Sulaim, and drank standing from a suspended skin of water. Umm Sulaim snipped off the mouth of the skin for a keepsake.

Saad bin Abi Waqqas has related: The Holy Prophet was known to drink water standing also.

### OF HIS PERFUME

Anas bin Malik has related: The Messenger of Allah had a case of perfume from which he used perfume.

Thamamah bin Abdullah has related: Anas bin Malik never refused perfume, and was wont to say: The Holy Prophet never refused perfume.

Ibn Umar has related: The Messenger of Allah said: The offer of a pillow to recline upon should not be refused, nor a present of oil, perfume or milk.

Abu Hurairah has related: The Messenger of Allah said: The perfume appropriate for men is one the scent of which is easily perceivable and which leaves no stain; and the perfume appropriate for women is one the scent of which is subdued and the tint of which is perceivable.

Abu Usman Nahdi has related: If one of you is presented with *raihan* he should not refuse it as it originates in Paradise.

### OF HIS CONVERSATION

Ayesha has related: The Messenger of Allah's delivery was not quick and continuous. He spoke clearly and deliberately, so that those present could follow him easily and remember what he said.

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Anas bin Malik has related: The Messenger of Allah sometimes repeated his words three times to ensure that his meaning was fully grasped.

Hasan bin Ali has related: My uncle Hind bin Abi Halah had the gift of description. I asked him: Describe to me the manner of speaking of the Messenger of Allah. He said: The Messenger of Allah was continuously preoccupied with his concern for the Hereafter, and was always pondering over it. He enjoyed little comfort and his silences were long. He did not speak without need. His talk from beginning to end was deliberate; his words were not clipped. He employed apposite and expressive words and phrases. He was neither voluble nor cryptic, neither harsh nor contemptuous. He magnified every bounty, however small, and did not decry any of it, except that he did not condemn any food nor praised it too much. Nothing pertaining to this world put him out, but a transgression in matters of faith or of the spirit upset him so gravely that no one could endure his displeasure till reparation had been made. Nothing personal ever upset him, nor did he seek reparation for a personal wrong. When he pointed to anything he pointed with his whole hand. When surprised he turned his palm outwards. When he talked, he sometimes gestured with his hands and would strike his right palm at the base of his left thumb. When he was annoyed he would turn away his face and be indifferent. When he was pleased he would lower his eyelids. Most of his laughter was but smiles. At such times his teeth shone bright as nails.

### OF HIS LAUGHTER

Jabir bin Samurah has related: The Messenger of Allah's laughter was mostly smiles. When I looked at his eyes it seemed he had applied kohl to them, but he had not.

Abdullah bin Harith has related: I have not seen anyone who smiled more than the Messenger of Allah.

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Abu Dharr has related: The Messenger of Allah said: I know the person who will be the first one to enter Paradise and I also know the person who will be the last to emerge from Hell. A man will be produced on the Day of Judgment and Allah will command that he be confronted with his defaults and shortcomings and that his graver sins be kept hidden from him. He will then be asked: Did you do this and that on such and such a day? He will admit each charge and will not deny it and will be terrified at the recollection of his graver sins. Allah will command: Put down in place of every one of his sins a virtuous deed. Then he will cry out: But many of my sins are not displayed here! Reciting this protest of his, the Messenger of Allah laughed so heartily that his teeth became visible.

Abdullah bin Masood has related: The Messenger of Allah said: I know the last person to emerge from the Fire. He will crawl out of it and will be told: Go and enter Paradise. He will proceed towards Paradise that he may enter therein, but will find people in possession of all places. Then he will return and will say: Lord, people have occupied all the places. It will be said to him: Canst thou recall the time that thou didst pass in the world? He will say: I can. Then it will be said to him: Now wish for whatever thou desirest. He will express his desires. He will be told: Thou art given all thy desires, and in addition ten times of all that the world contains. He will say: Lord, thou art Master and King and dost stoop to make fun of such as I! At this I saw the Messenger of Allah laugh so heartily that his teeth became visible.

Ali bin Rabeeah has related: I saw a mount brought to Ali. When he placed his foot in the stirrup he said: In the name of Allah. When he settled down firmly on its back he said: All praise belongs to Allah. Then he recited: Holy is He Who has subjected this animal to us, while we had not the strength to subdue it ourselves. To our Lord surely shall we return (43:14-15). Then he said: All praise belongs to Allah, three times; and said: Allah is Greatest, three

times; and then said: Holy art Thou, I have acted unjustly towards myself, forgive me my defaults, for no one has power to forgive sins except Thee alone. Then he laughed. I said to him: Commander of the Faithful, what made you laugh? He said: I saw the Messenger of Allah do as I have done, and then he laughed; so I asked him: Messenger of Allah, what made you laugh? He said: When a person says: Lord, forgive me my sins, thy Lord is pleased that His servant knows that no one has the power to forgive sins except Himself.

Aamer bin Saad has related: My father said: I saw the Holy Prophet laugh during the Battle of the Moat till his teeth became visible. I asked my father: What made him laugh? He said: One of the enemy was carrying a shield, and, good marksman as I am, he evaded my arrows by shielding his forehead against them with his shield, turning it this way and that. So I fixed an arrow in my bow and waited till he happened to raise his head and then let fly at him. This time I did not miss and the arrow pierced his forehead and he sprawled on the ground. Thereupon the Messenger of Allah laughed heartily. I asked my father: What made him laugh? He said: The manner in which I defeated the manoeuvres of the enemy.

Jareer bin Abdullah has related: After I became a Muslim, the Messenger of Allah never forbade me his presence, and every time he saw me he smiled.

### OF HIS HUMOUR

Anas bin Malik has related: The Holy Prophet once addressed me humorously as: O thou having two ears!

Anas bin Malik has related: The Holy Prophet associated freely with us. My little brother had a nightingale, with which he used to play. It died. The next time the Holy Prophet saw my brother he said to him: Ba Umair, what has happened to the nughair (nightingale)?

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Abu Hurairah has related: Some of the companions of the Messenger of Allah said to him: Messenger of Allah, you indulge us sometimes by making fun. He said: Yes, but even in fun I do not depart from the truth.

Anas bin Malik has related: A man asked the Messenger of Allah to provide him with a mount. He said: I shall give you of the young of the she-camel. The man said: Messenger of Allah, what shall I do with the young of the she-camel? The Messenger of Allah replied: Are camels born of any but of she-camels?

Anas bin Malik has related: One of the dwellers in the country in the vicinity of Medina, of the name of Zahir, used to present the Holy Prophet with country produce when he came to Medina to sell his produce. When he was ready to return home the Holy Prophet would give him of articles procurable in the city. The Holy Prophet would say: Zahir is our countryside and we are his town. He was a plain-featured man. The Messenger of Allah was fond of him. One day while he was standing busily engaged in disposing of his produce, the Holy Prophet approached him quietly from the rear and encircled him in his arms so that he could not look back. He said: Who is this? Let go of me. But then he perceived who it was and he began to rub his back against the Holy Prophet. The Holy Prophet called out: Who will buy this slave? The man said: Messenger of Allah, if you would sell me you will find that I am considered useless and of no value. The Messenger of Allah said: But in the sight of Allah you are not cheap, you are precious.

Hasan has related: An old woman came to the Holy Prophet and said to him: Messenger of Allah do pray for me that Allah may admit me to Paradise. He said to her: Old women will not be admitted to Paradise. The woman began to bewail her fate. The Messenger of Allah said: Tell her, she cannot enter Paradise as an old woman. Allah says: We have created them a good creation; and have made them virgins, loving, of equal age with those of right hand (56:36-39).

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## OF HIS POETRY

Shuraih has related: Ayesha was asked: Did the Holy Prophet ever repeat any poetry? She said: Yes, sometimes he would recite a verse of Abdullah bin Rawaha, or some other poet to illustrate a point, for instance, Tarafa's verse: You may receive enlightenment from one whom you have not hired for the purpose.

Abu Hurairah has related: The Messenger of Allah said: The truest word any poet has uttered is that of Labeed: Hearken! All, except Allah, will perish. The Messenger of Allah also said: Umayyah bin Abi Salt was close to Islam.

Jundub bin Abdullah has related: On one occasion a finger of the Messenger of Allah was struck by a stone and bled. Thereupon he recited a verse: Thou art but a finger that has bled; in the cause of Allah hast thou suffered.

Abu Ishaq has related: Some one asked Braa bin Aazib: Did you all desert the Messenger of Allah on the day of Hunain? He replied: That is not correct: The Messenger of Allah and his immediate companions never turned back. Some of the hasty ones from amongst the Meccans had turned back in the face of the arrows of the Hawazin which came thick and fast. The Messenger of Allah went forward on his mule, while Abu Sufyan bin Harith held its bridle. The Messenger of Allah was proclaiming: Truly I am the Prophet; I am a descendant of Abdul Muttalib.

Anas bin Malik has related: When the Holy Prophet entered Mecca on the day he performed the Umrah, in accordance with the Treaty of Hudaibiyah, Abdullah bin Rawaha was leading his camel and was reciting:

Sons of disbelievers, get out of his way,  
For if you hinder him to-day,  
We shall strike you so hard,  
Your skulls will part company with your necks,  
And friends will forget their friends.

Umar said to him: Ibn Rawaha stop reciting verses in the Sanctuary in the presence of the Messenger of Allah.

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Whereupon the Holy Prophet said: Umar, let him be. These affect them more deeply than arrows.

Jabir bin Samurah has related: I have been in the company of the Messenger of Allah more than a hundred times when his companions recited verses and related pre-Islamic anecdotes. During these recitals the Holy Prophet remained silent and sometimes smiled with them.

Shareed has related: I was riding pillion behind the Messenger of Allah and recited the verses of Umayyah bin Abi Salt to him. After each verse the Holy Prophet said to me: Continue. I must have recited a hundred verses to him. In the end the Holy Prophet said: He was close to Islam.

Ayesha has related: The Messenger of Allah would have a pulpit placed in the mosque for Hassan bin Thabit, from which he would recite his verses in praise of the Messenger of Allah, or in refutation of the charges laid against him by the disbelievers. He said: Allah lends the aid of the Holy Spirit to Hassan in his support and defence of Allah's Messenger.

### OF HIS SLEEP

Braa bin Aazib has related: The Holy Prophet placed his right palm under his right cheek when he lay down for sleep and prayed: Lord, shield me against Thy chastisement on the Day of Judgment.

Hadheefah has related: When the Holy Prophet lay down for sleep he said: Allah, with Thy name I enter into a state of death, and with Thy name I shall come out of it; and when he woke up he said: All praise belongs to Allah, Who has brought me back to life after He had imposed a state of death upon me, and to Him is the final return.

Ayesha has related: When the Messenger of Allah lay down to sleep every night, he cupped his palms together in an attitude of prayer and recited the last three chapters of the Quran, and then passed his palms over his face and head and the front of his body as far as he could reach it.

Anas bin Malik has related: When the Messenger of Allah lay down to sleep he said: All praise belongs to Allah Who has provided food and drink for us and filled our needs and given us shelter. Many there are who have no one to fill their needs or to give them shelter.

Abu Qatadah has related: When the Holy Prophet was on a journey and made camp at night, he would lie down on his right side, but if the dawn was near he would raise his right forearm and rest his head on the palm of the right hand till it was the time of Prayer.

### OF HIS WORSHIP

Abu Hurairah has related: The Messenger of Allah would stand so long in his voluntary Prayer that his feet would be swollen. It was said to him: You do this despite Allah's assurance that He has covered up your frailties, past and future (48:3). He replied: Then shall I not be a grateful servant?

Aswad bin Yazid has related: I asked Ayesha about the voluntary Prayer of the Messenger of Allah by night. She said: He slept during the first part of the night, then he stood in Prayer till the dawn drew near, then he prayed an odd rakaa and reverted to bed. When he heard the Azan he got up immediately and bathed or made his ablutions, as the case may be, and went out to lead the Prayer.

Ibn Abbas has related: During my boyhood I spent a night at the house of my aunt Maimoonah. I slept with my head resting along the width of the pillow and the Messenger of Allah slept with his head resting along its length. About midnight he woke up and wiping away sleep from his face recited the last ten verses of the third chapter of the Quran. Then he got up and taking some water from a suspended water-skin made his ablutions and stood in Prayer. I stood at his side. When he finished he returned to bed. When the muezzin called him, he got up, prayed two brief rakaas and went out to lead the Prayer.

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Ayesha has related: When the Holy Prophet was unable, for some reason, to carry out his voluntary night Prayer, he performed it during the forenoon.

Abu Salmah has related: I asked Ayesha: How was the night Prayer of the Messenger of Allah during the month of Ramadhan? She said: The Messenger of Allah never prayed more than eleven rakaas at night during the month of Ramadhan or during any other month. I asked the Messenger of Allah: Do you sleep between the night Prayer and the odd rakaa? He replied: Ayesha, my eyes close, but my heart keeps vigil.

Ayesha has related: The Messenger of Allah prayed eleven rakaas of voluntary Prayer at night, one of the rakaas odd by itself. When he finished he would repose on his right side.

Ayesha has related: On some nights the Messenger of Allah would continue to repeat a single verse of the Quran during the whole of his voluntary Prayer. Most nights he would recite several hundred verses in the course of his voluntary Prayer.

That single verse is: If Thou chastise them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise (5:119).

Ayesha has related: The Holy Prophet said his night Prayer standing or sitting as he wished, but towards the end he said it most nights sitting.

Ibn Umar has related: I observed the Messenger of Allah pray two rakaas before the noon Prayer and two after it, and two after the post-sunset Prayer and two after the evening Prayer. My sister Hafsah told me that he prayed two rakaas before the dawn Prayer when the muezzin called him, but I had had no opportunity of observing that.

Abdullah bin Shaqeeq has related: I asked Ayesha about the voluntary Prayer of the Holy Prophet before and after the prescribed services. She told me: He used to pray two rakaas before the noon Prayer and two after it, and two

after the post-sunset Prayer, and two after the evening prayer and two before the dawn Prayer.

Muazah has related: I asked Ayesha: Did the Holy Prophet pray during the forenoon? She said: Yes; four rakaas, and more if he wished.

Anas bin Malik has related: The Holy Prophet prayed six rakaas during the forenoon.

Umm-i-Hani has related: The Messenger of Allah came to my house on the day of the fall of Mecca, bathed, and prayed eight rakaas. They were of the briefest I have known him pray. Yet the bows and the prostrations were carried out with his usual care and deliberateness.

Abu Saeed Khudri has related: The Holy Prophet would pray during the forenoon so regularly that we would think he would never miss it; then he would give it up for so long that we would begin to think he would not resume it.

Abu Ayub Ansari has related: The Holy Prophet was very regular in praying four rakaas before the noon Prayer after the sun began to decline. I remarked on this and he said: The gates of heaven are opened at that hour and I desire very ardently that some good action on my part should ascend to heaven during that hour. I enquired: Do you recite the Quran in each of those rakaas? He said: Yes. Then I asked are they to be said continuously, or two by two? He said: Continuously. Abu Ayub is supported by Abdullah bin Said.

Aasim bin Dhumra has related: Ali prayed four rakaas before the noon Prayer and said: The Holy Prophet used to pray them when the sun began to decline and took his time over them.

Abdullah bin Saad has related: I enquired from the Messenger of Allah: Is it better to say the voluntary Prayers at home, or in the mosque? He said: You see how close is my house to the mosque, yet, except for the prescribed services, I prefer to say my Prayers in my house rather than in the mosque.

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## OF HIS FASTS

Abdullah bin Shaqeeq has related: I asked Ayesha about the voluntary fasts of the Messenger of Allah. She said: During some months he observed the fast so regularly that we would think he would not omit it on any day, and during some months he would lay aside the observation of the fast for so long that we would think he would not fast during that month at all. After his advent in Medina, the Messenger of Allah did not observe the fast during the whole of any single month, except during the month of Ramadhan, as prescribed. Ayesha is supported by Anas bin Malik who has added: If anyone had wished to see him at Prayer during the night he could have done so, and if anyone had wished to see him asleep he could have done so.

Ayesha has related: I did not see the Messenger of Allah observe the voluntary fast more often in any month than in the month of Shaaban. He observed the fast during the greater part of Shaaban, sometimes through the whole of it.

Umm-i-Salma has related: I did not see the Holy Prophet observe the fast throughout during two successive months, except during Shaaban and Ramadhan.

Muazah has stated: I asked Ayesha: Did the Holy Prophet observe the fast for at least three days in every month? She said: Yes. I asked: On which days did he observe the fast? She said: He did not mind which.

Ayesha has stated: The Holy Prophet often observed the fast on Mondays and Thursdays.

Ayesha has related: The Messenger of Allah would observe the fast on Saturdays, Sundays and Mondays during one month, and on Tuesdays, Wednesdays and Thursdays during another.

Ayesha has related: The Quraish observed a fast on the tenth of every month, and the Messenger of Allah did the same while he was in Mecca. When he came to Medina he continued the practice and directed the Muslims to follow it. But when the month of Ramadhan was prescribed in

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the Quran for observing the fast, observing the fast during Ramadhan became obligatory, and the tenth ceased to be so. Thereafter, whoever chose to observe a voluntary fast on the tenth did so, and whoever was not so inclined did not.

Alqamah has related: I asked Ayesha: Did the Messenger of Allah single out certain days for special acts of worship? She said: His practice was constant; which of you could carry out that which the Messenger of Allah carried out cheerfully?

Ayesha has related: The Messenger of Allah came to me when a woman was sitting with me. He asked: Who is this one? I replied: So and so. She does not sleep at night. She passes the night in voluntary Prayer. The Messenger of Allah said: You should attempt only that much which you can easily perform. Allah would not be weary of rewarding you, but you might become weary by attempting too much. The Messenger of Allah liked that best which a person could be constant in.

Abu Saleh has related: I asked Ayesha and Umm-i-Salmah: What type of devotion did the Messenger of Allah like best? They said: That which was persisted in, even though it was little.

## OF HIS RECITATION OF THE QURAN

Yaali has related: I asked Umm-i-Salmah about the recitation of the Messenger of Allah. She said: He recited every word clearly and distinctly.

Qatadah has related: I asked Anas bin Malik: How did the Messenger of Allah recite the Quran? He said: He took care to pronounce the double a distinctly.

Umm-i-Salmah has related: The Prophet of Allah paused in his recitation after each phrase. For instance, he would recite: All praise belongs to Allah, Lord of the worlds and pause; and then recite: Most Gracious, Ever Merciful, and pause; and then recite: Master of the Day of Judgment.

Abdullah bin Abi Qais has related: I asked Ayesha:

Did the Messenger of Allah recite the Quran in a low tone or audibly? She said: Both ways, sometimes he recited in a low tone and at other times audibly. I said: Praise be to Allah, who has made the matter easy for us.

Umm-i-Hani has related: I could hear the recitation of the Holy Prophet at the top of my house, when he recited the Quran in the Mosque at night.

Abdullah bin Maghfal has related: I saw the Holy Prophet on his she-camel on the day of victory. He was reciting: We have granted thee a manifest victory, that Allah may cover up thy frailties, past and future (48:2-3), in a deeply affecting tone.

Qatadah has stated: Allah has made every Prophet well-favoured with a goodly voice. The Holy Prophet was well-favoured and had a goodly voice, but he did not chant his recitation.

Ibn Abbas has related: When the Holy Prophet recited in an inner chamber, he could sometimes be heard in the outer.

On one occasion the Messenger of Allah happened to pass by Abu Bakr who was engaged in night Prayer and recited the Quran in a low tone; and then he chanced to pass by Umar who recited audibly. During the day, the Messenger of Allah made mention of it to each of them. Abu Bakr explained: The Holy Being I supplicated could hear my supplications; and Umar explained: I raised my voice to warn the heedless and to keep Satan at bay. The Messenger of Allah approved of both, and said to Abu Bakr: Perhaps you could raise your voice a little; and to Umar: Perhaps you could lower your voice a shade.

## OF HIS WEEPING

Abdullah bin Shakheer has related: I came to the Messenger of Allah and found him engaged in Prayer. He was sobbing and his sobs sounded like the bubbling of a cooking pot over the fire.



Abdullah bin Masood has related: The Messenger of Allah asked me to recite the Quran to him. I said: Messenger of Allah, shall I recite the Quran to you, when the Quran has been revealed to you? He said: I like to hear it recited by another. So I recited to him some verses from the fourth chapter and when I recited: How will it fare with them when We shall bring a witness from every people, and shall bring thee as a witness against these (4.42.); I noticed the eyes of the Messenger of Allah running with tears.

Abdullah bin Umar has related: One day, during the time of the Messenger of Allah, the sun suffered an eclipse. So the Messenger of Allah stood up in Prayer and continued so long in that posture, that we thought there would be no bow, but then he bowed down and remained long in that posture and in the same way in each posture during two rakaas. In the last prostration he prayed in a paroxysm: Lord, didst thou not announce to me that Thou wouldst not chastise these people while I was among them? Lord, didst Thou not announce to me that Thou wouldst not chastise these people while they sued for forgiveness, (8.34)? Now we are suing Thee for forgiveness. By the time he concluded the two rakaas the sun was clear again. The Messenger of Allah then stood up and praised Allah and glorified Him and addressed the people, and said: The sun and the moon are two of the Signs of Allah, they are not eclipsed as presages indicating the death or life of any person. When they are eclipsed turn at once to the remembrance of Allah.

The Holy Prophet's son, Ibrahim, had died that day. When the sun was eclipsed, some people asserted this was in condolence over the bereavement suffered by the Holy Prophet. He refuted this.

Ibn Abbas has related: The Messenger of Allah took up in his arms and placed in his lap a little granddaughter of his who was *in extremis*. Presently the child died and Umm-i-Aiman started bewailing her. The Holy Prophet



admonished her and she said: Your eyes are running too. The Messenger of Allah said: I am not bewailing the dead. This is only the mercy of Allah which has put tenderness in the human heart. All is well in every situation with one who believes in Allah. Even when his soul is being drawn away from his body, he praises Allah, the Exalted.

Ayesha has related: The Messenger of Allah kissed Usman bin Mazoon on the forehead after he died, while tears rolled down his cheeks.

Anas bin Malik has related: We were present with the Messenger of Allah at the tomb of one of his daughters before her burial. His eyes were running.

### OF HIS MATTRESS

Ayesha has related: The mattress of the Messenger of Allah, on which he slept, was of leather stuffed with the bark of the date-palm tree.

Jafar bin Muhammad has related on the authority of his father: Ayesha was asked: What did the Messenger of Allah sleep on in your chamber? She said: on a mattress of leather stuffed with the bark of the date-palm tree. Hafsa was also asked: What did the Messenger of Allah sleep on in your chamber? She said: He slept on a coarse matting which we folded up double. One night I thought if I were to fold it up fourfold it might be softer for him, so I did that. Next morning he asked: What did you spread out for me last night? I said: It was the same matting, except that we had folded it four-fold to make it softer for you. He said: Restore it to the condition in which it was. Its softness made me late for my night Prayer.

Some of the companions of the Messenger of Allah suggested a softer mattress for him. He told them: I have no desire for such comforts. I am like a wayfarer who

stops for a while in the shade of a tree, and having rested a little presses on.

Ayesha has related: A woman of the Ansar paid me a visit and noticed the mattress of the Messenger of Allah. When she went back she had one prepared which was stuffed with wool and sent it to me for his use. When the Messenger of Allah came in he saw it and asked: What is this? I said: Such and such a woman of the Ansar came to see me and saw your mattress. She has had this made for you. He said: Send it back. I was reluctant to do so. But he insisted and said: Ayesha, had I so wished, Allah would have bestowed mountains of silver and gold upon me. I sent it back.

Abdullah bin Masood has related: I called on the Messenger of Allah. He had been reclining on coarse matting which had left its mark on his skin. Observing this I could not restrain my emotion. The Messenger of Allah said: Why, what has troubled you? I said: Messenger of Allah, the Ceasar and the Chosroes rest on mattresses and cushions of silk and velvet and you recline on this coarse matting! He comforted me: This is no matter for sorrow. They have chosen this world and we have chosen the Hereafter.

### OF HIS HUMILITY

The Messenger of Allah was on a journey. His companions decided to slaughter a sheep and prepare mutton for the approaching meal. They apportioned the task between them: one to slaughter the sheep, another to skin it, a third to cook the meat etc. The Holy Prophet said: I shall collect the faggots for fuel. His companions said: Messenger of Allah, we can easily do that also. He said: I know you can, but I do not like any kind of discrimination for myself.

Umar has related: The Messenger of Allah admonished

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us: Do not praise me beyond my deserts as the Christians do in the case of Jesus son of Mary. I am but a creature and servant of Allah; so call me His servant and His Messenger.

Anas bin Malik has related: A woman came to the Holy Prophet and said: There is something I wish to explain to you apart. He said: Wait for me along any of the streets of Medina. I shall sit down with you and hear what you have to say.

Anas bin Malik has related: The Messenger of Allah would visit the sick, join a funeral, ride a donkey and accept the invitation of a slave. On the day of the battle of the Banu Quraizah, he was riding a donkey the bridle and saddle of which had been fashioned out of the bark of the date-palm tree.

Anas bin Malik has related: The Messenger of Allah would accept an invitation even if the host could only offer him barley bread and stale grease. One of his mail shirts was pawned with a Jew which he was not able to redeem before his death.

A Jewish boy used to visit the Messenger of Allah and sometimes did errands for him. The boy fell ill and the Holy Prophet visited him. His condition was grave. The Holy Prophet invited him to the acceptance of Islam. The boy looked at his father who gave him permission. The boy then made his affirmation of the acceptance of Islam. The Holy Prophet said: All praise belongs to Allah, Who has made me the instrument of his salvation.

Anas bin Malik has related: The Messenger of Allah performed his Pilgrimage riding a beast whose accoutrements were worn and were covered with a piece of cloth not worth four dirhems. He prayed: Lord, accept this Pilgrimage and safeguard it against any desire for show or fame.

Anas bin Malik has related: No one was dearer to his companions than the Messenger of Allah, yet they would

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not stand up when they saw him come among them as they knew he disliked it.

Husain bin Ali has related: I asked my father concerning the time spent by the Messenger of Allah indoors. He said: He divided this time into three parts: one he set aside for the worship of Allah, one he devoted to his family and one he reserved for himself. Then he divided this last between the people and himself, in this manner that he sought to reach the commonalty through those specially endowed. He did not hold back anything from them. Concerning these his method was to give priority to those who excelled in knowledge and conduct, and he divided the time between them in accordance with the degree of their excellence in matters of faith. Some of them would have one problem, some would have two and others would have more. So he occupied himself with them, and kept them occupied with matters that would help them to go forward and help the other people. He would answer their questions and would inform them of matters that pertained to them in any way. He would urge those present to convey whatever was said to those who could not be present. He also urged them to convey to him the needs and requirements of those who could not convey them on their own. For, said he, Allah will make firm, on the Day of Judgment, the steps of those who convey to those in authority the needs of such as are not able to do so themselves. These were the matters that were discussed, and to such alone did he listen.

They came to him desiring instruction in matters of faith, and departed after having tasted of them, and having been instructed in guidance and goodness, ready to serve as guides and instructors for others.

Husain has related: Then I asked my father concerning the time spent by the Messenger of Allah out of doors. He said: The Messenger of Allah restrained his tongue from everything beyond that which concerned him, and talked

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to people so as to win their hearts and did not repel them. He did honour to him who was held in honour among his own people, and appointed him in authority over them. He urged people to be watchful and was himself very particular in safeguarding their rights; nor did he cease to be cheerful and benevolent towards them. He kept himself informed about his friends, and about the people generally. He approved of good and fostered it with praise; and pointed out the harm of evil and discounted it. He was steady and temperate in everything, and did not cease to be watchful lest people should become heedless, or should become bored through excessive zeal. Everything was properly organised under his care. He did not fall short of that which was needful and did not exceed its due limits. Those who came to him were the best of their kind. The best of them in his sight was he whose beneficence was widest; and the highest in rank was he who was most sympathetic and helpful towards others.

Husain has related: Then I asked my father: How did the Messenger of Allah comport himself when people were gathered round him: He said: His sitting and his standing were always with the remembrance of Allah. When he arrived at a gathering he sat down where he found room and told others to do the same. He gave everyone his due share of attention and conversation. No one thought that any other was preferred to him. If someone came to him or made a request to him, he would not withdraw himself till the other person made a move. If anyone asked him for something he gave it to him, but if he had it not he explained this kindly to him. He met everyone cheerfully and courteously, and was a father to all, and they were all equal in his sight as of right. His circle was one of learning, modesty, steadfastness and trust. No one raised his voice in it, and no one was defamed. No one's shortcoming was given publicity.

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All were equal, the only insignia of superiority was a person's righteousness. Each was courteous towards the other, honouring the elders and behaving kindly towards the younger ones. They preferred those in need to themselves and looked after the stranger and the traveller.

Anas bin Malik has related: The Messenger of Allah said: If I were presented with a lamb's foot I would gladly accept it, and if I were invited to a meal where I would be given only a lamb's foot to eat, I would gladly go to it.

Jabir has related: I was very ill and the Messenger of Allah and Abu Bakr came on foot to enquire after me. They found me unconscious. The Holy Prophet made his ablutions and sprinkled some water over my face and I came to.

Yusuf bin Abdullah bin Salam has related: The Messenger of Allah named me Yusuf, held me in his lap and passed his hand over my head.

Umrah has related: Ayesha was asked: What did the Messenger of Allah do when he was indoors? She said: He was a man like the rest. He would clean his shirt, milk the she-goat, look after himself.

### OF HIS WAYS AND HABITS

Kharijah bin Zaid bin Thabit has related: A party came to my father and asked him: Tell us something about the Messenger of Allah. He said to them: What would you like to hear about him? I was his neighbour. When he received a revelation he would send for me and I would write it down. When we mentioned a worldly matter he would talk to us about it: when we mentioned the Hereafter he would talk to us about that; when we talked of food, he would instruct us about food. All this I am telling you is about the Holy Prophet.

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Amr bin Aas has related: The Messenger of Allah would face and pay attention to the least person in his company to give him pleasure. He did the same to me till I began to fancy myself the best of the lot. So I asked him one day: Messenger of Allah, am I better or Abu Bakr? He said: Abu Bakr. Then I asked him: Messenger of Allah, am I better or Umar? He said: Umar. Then I asked him: Messenger of Allah, am I better or Usman? He said: Usman. Thus whenever I asked him he told me the truth. Later, I felt remorseful and wished I had not asked him.

Anas bin Malik has related: I served the Messenger of Allah for ten years. He never said 'Ugh'! to me; nor did he say: Why did you do this?, nor: Why did you not do this? The Messenger of Allah was the most kindly disposed of men.

Anas bin Malik has related: Once a man was seated in the company of the Messenger of Allah wearing a yellow garment. The Messenger of Allah did not like saying anything disagreeable to anyone. After the man left, he said: I wish you have told him to stop wearing yellow.

Ayesha has related: The Messenger of Allah never uttered an indecency, nor did he raise his voice in the street, nor requited evil with evil; but forgave and forbore.

Ayesha has related: Except in battle, the Messenger of Allah never struck anyone with his own hand, neither a servant, nor a woman.

Ayesha has related: I do not recall the Messenger of Allah having exacted retribution for any personal wrong inflicted upon him. But if a divine injunction was contravened no one was incensed more than he was. Whenever he was permitted a choice between two courses, he always adopted the easier of the two, provided it did not involve any disobedience of Allah's commandments.

Zaid bin Saanah has related: I was a Jew. I had discovered in the Messenger of Allah all the signs that

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had been fortold concerning the Prophet of the latter days, except two, which I had not had the opportunity to observe or experience. One was that his gentleness would overcome his anger, and the other was that his forbearance would be greater than the rudeness of an opponent. I began to visit him, hoping to find an opportunity of putting these qualities of his to the test. One day he came out of his chamber accompanied by Ali. A desert Arab came up and said to him: Messenger of Allah, my people have embraced Islam. I had told them: If you become Muslims, Allah will make abundant provision for you. Now we are in the midst of famine. I am fearful lest they should abjure Islam. If you see fit will you provide some assistance for them? The Messenger of Allah turned to Ali, who told him nothing was available. I was watching, and stepping forward said: Muhammad, if you will agree to deliver to me in due season such a quantity of dates from so and so's garden, I shall advance the price to you here and now. He said: I can agree only if you will not insist on the condition that the dates must be from a particular garden. I agreed to that and paid over eighty misqals (about 18 ounces) of gold as advance price of the dates. The Holy Prophet handed over the gold to the desert Arab saying: Relieve your distress with this, and act fairly.

When the time for the delivery of the dates approached, I saw the Messenger of Allah sitting with some of his companions including Abu Bakr, Umar and Usman, near a wall, after attending the funeral of a deceased Muslim. I approached the Holy Prophet and seizing the ends of his shirt, said rudely: Muhammad, you have not paid me my due. By God, I should have known all you descendants of Abdul Muttalib never pay your debts. Umar stared angrily at me and said: Enemy of Allah, how dare you say this? Were it not that I would not dare to affront the Messenger of Allah, I would strike off thy head! The

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Holy Prophet was looking calmly at me. He reproved Umar gently with a smile, saying: Umar, Zaid and I were in need of something different. You should have urged me to perform my obligation handsomely and should have counselled Zaid to adopt a more conciliatory tone in demanding his right. Now go with him and arrange to deliver to him that which is due to him, and a hundredweight of dates over and above that as compensation for the language you have employed for him. Umar took me with him and delivered the agreed quantity of dates to me plus a hundredweight more. I asked him: How is this? He said: The Messenger of Allah so directed me.

I said to Umar: Do you know me? He said: No. I told him I am Zaid, son of Saanah. Umar said: Are you the one who is reckoned one of the principal divines of the Jews? I said: The same. Umar said: It is strange that being such a person you behaved so churlishly towards the Messenger of Allah. I explained: Of the signs of his righteousness, I had not yet been able to observe or experience two: one, that his gentleness would prevail over his anger; and, second, that his forbearance would be greater than the churlishness of his opponent. I have now experienced both. I make you my witness that I accept Islam, and that half my fortune shall be devoted to the service of my fellow Muslims.

Zaid then went to the Messenger of Allah and embraced Islam, and thereafter participated in several campaigns. He achieved martyrdom in the Battle of Tabuk.

Ayesha has related: A certain person requested the permission of the Messenger of Allah to come in and see him, when I was with him. He said: The worst of his tribe; but gave him permission. When he came in, the Holy Prophet spoke very gently to him. When he left, I said: Messenger of Allah, you said about him what you said, and then you spoke so gently to him. He said:

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Ayesha, he would be the worst of people whom others should avoid fearing the roughness of his tongue.

Husain bin Ali has related: I asked my father: How did the Messenger of Allah comport himself towards his companions? He said: The Messenger of Allah was always cheerful and courteous, gentle, neither rough nor harsh; he did not shout nor indulged in vulgarity. He did not find fault, nor did he praise extravagantly. He did not pay attention to that which he did not like. If he did not approve of that which a person desired he would neither promise it nor reject it altogether. He kept himself away from controversy, arrogance and vanity. He did not denigrate anyone, nor charge anyone with a default, nor search for shortcomings. He talked only of beneficent matters. When he spoke, those present listened to him with the utmost attention and hung upon his every word. They talked only when he was silent. No one raised a contention in his presence. When any of them spoke, the rest heard him out in silence. He listened to everyone with attention, as if the person speaking was the very first person to speak. He laughed with the rest, and was pleased with that which gave them pleasure. He suffered the uncouthness and stupidity of strangers patiently, who were sometimes brought in by one or other of his companions. He urged his companions to help the needy. He did not like to hear his own praise. If anyone spoke in gratitude he did not stop him. He did not interrupt anyone; but if anyone said something improper he would stop him or withdraw himself.

Jabir bin Abdullah has related: The Messenger of Allah never refused anyone anything.

Ibn Abbas has related: The Messenger of Allah was the most generous of men and his generosity knew no bounds during the month of Ramadhan. During this month on such occasions when the Archangel Gabriel recited the Quran to him his generosity sped faster than the cloud driving winds that bring rain.

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Anas bin Malik has related: The Holy Prophet never stored up anything for the morrow.

Abu Hurairah has related: The Messenger of Allah saw a heap of dates with Bilal, and asked him: What is this? He said: These will be stored up against future need. The Holy Prophet said: Are you not afraid that on the Day of Judgment you may be afflicted with some smoke from the Fire on account of them? Give them away Bilal, and have no fear that the Lord of the Throne will leave thee in want.

Umar has related: A person in need came to the Messenger of Allah and asked for help. The Holy Prophet said: I have nothing with me at the moment, but buy what you need on my credit and as soon as something comes to hand I shall settle the account. On this, I said: Messenger of Allah, you have given away all you had, and Allah has laid no obligation on you concerning that which you have not (2.287; 65.8). This did not seem to please the Holy Prophet. A man of the Ansar said: Messenger of Allah, give as thou pleasest and have no apprehension that the Lord of the Throne will restrict thee. The Messenger of Allah smiled, and his countenance lit up with pleasure. He said: Thus have I been commanded.

Bilal was asked: How did the Messenger of Allah manage his expenses? He said: The Holy Prophet kept nothing with himself. Everything was left to me till the end. When anyone came to him ill-clad or hungry, he asked me to make provision for him. I would borrow some money and procure food and clothing for him. One day one of the idolaters came to me and said: I am very well off. Whenever you are in need you can borrow from me, you need go to no one else. I began to borrow from him. One day I had just washed and was about to make the call to Prayer, when he came up accompanied by some other tradesmen and on seeing me called out:

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O thou negro! I said: Here I am. He started reproaching me very rudely and then asked: How many days are left out of this month? I answered: The month is drawing to a close. He said: Only four days are left of it. If you do not repay the money you owe me, within that period, I shall put you in bondage for the sum and you will be set to grazing goats as you used to do in your days of slavery. I was greatly upset by his talk. After evening Prayer I went to the Messenger of Allah and related the incident to him. I added: Messenger of Allah, how can the amount be repaid within such a short period? Neither you nor I have anything with us. If you will permit me, I shall disappear and shall return after you have paid off the debt, for, otherwise he will subject me to sore humiliation. Next morning, a man came running to me before the dawn Prayer and said: The Messenger of Allah calls you. When I appeared before him, he said: Allah has arranged for the repayment of your loan. These four camels that you see are loaded with goods sent as a gift by the governor of Fidak. I paid off the loan during the course of the morning, and told the Messenger of Allah: You have been relieved by Allah of the burden of your debt. He asked: Is anything left over after clearing off the debt? I said: Something is left over. He directed: Distribute it among the poor, that I may feel at ease. When the day ended, something was still left over. After the evening Prayer, the Holy Prophet enquired about it and I said: Not many people have come. There is still something left over. The Messenger of Allah did not retire to his chamber that night and spent the night in the mosque. Next day he enquired again from me after the evening Prayer, and I said: Allah has relieved you of the burden, Messenger of Allah. It has all been distributed. The Holy Prophet praised Allah and went to his chamber.

Ayesha has related: The Holy Prophet accepted gifts and always made a better return.

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## OF HIS MODESTY

Abu Saeed Khudry has related: The Messenger of Allah was more modest than a virgin brought up in seclusion. When anything displeased him he said nothing, but we could guess from his expression.

Ibn Umar has related: The Messenger of Allah was so modest he would not stare at anyone.

## OF HIS NAMES

Jubair bin Mutaam has related: The Messenger of Allah said: I have been given several names. Of them some are: Muhammad (the much praised), Ahmad (one who praises Allah much), Al-Mahi (one through whom Allah would wipe out disbelief), Al-Hashir (one who will be raised up first from among the dead and the rest of mankind would be raised up after him) and Aaqib (the last among the Prophets).

Hadheefah has related: I met the Holy Prophet in one of the streets of Medina. He mentioned: I am Muhammad, and I am Ahmad, and I am the Prophet of Mercy (21.108), and the Prophet of Repentance, and I am Muqaffa (one who has followed after other Prophets), and I am Al-Hashir and the Prophet of Battles.

## OF HOW HE PASSED HIS TIME

Ayesha has related: Sometimes a whole month would pass without a fire being kindled in the household of Muhammad. We would subsist only on dates and water.

Abu Hurairah has related: On one occasion the Messenger of Allah came out of his chamber at an hour when it was not usual for him to come out, nor was it usual for any one to call on him at that hour. Abu Bakr appeared soon. The Messenger of Allah asked him: What has brought you, Abu Bakr? He said: I came out to meet the Messenger

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of Allah, to behold his countenance and to call down blessings on him. Then Umar came up and he was asked: What has brought you, Umar? He said: Hunger, Messenger of Allah. The Holy Prophet said: I too feel hungry. Then they proceeded to the house of Abu Haitham Ansari, who was well off and owned a large garden of date-palms and a large flock of goats. But he had no servant and was not at home. They asked his wife: Where is your husband? She said: He has gone to fetch drinking water for us. In a short while he appeared, carrying the water-skin with difficulty. He put it down quickly and embraced the Holy Prophet, repeating: May my father and mother be your ransom.

Then he took them to his garden and spread out matting for them, and brought a cluster of dates and placed it before them. The Holy Prophet said: Why did you not pluck the ripe ones from among them? He said: Messenger of Allah, I desired that you may take your choice out of the ripe and ripening ones. They ate of them and drank of the water. The Holy Prophet said: By Him Who holds my soul in His hand, these are the bounties concerning which you will be questioned on the Day of Judgment, (102.9): Cool shade, fresh, delicious dates and cool sweet water.

Then Abu Haitham departed to prepare food for them, and the Holy Prophet said to him: Do not slaughter for us a she-goat that is yielding milk. So he slaughtered a lamb and prepared it and brought it to them and they ate of it. Then the Holy Prophet asked him: Have you a servant? He said: No. The Holy Prophet said: When there is a chance, remind me. On an occasion when the Holy Prophet had two persons to dispose of, Abu Haitham came to him and the Holy Prophet told him to choose one of them, and he said: Prophet of Allah, choose for me. The Holy Prophet said: He whose counsel is sought is in the position of a trustee. Take this one, for I saw

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him at Prayer. I pray thee deal kindly with him. Abu Haitham returned home and told his wife of the direction that the Holy Prophet had given him. His wife said: It will not be possible for us to carry out the Holy Prophet's direction as it should be carried out. The only way to carry it out would be for you to set him free. Abu Haitham said: He is free.

When the Holy Prophet came to know of it, he said: Allah, the Exalted, appoints for every Prophet and for each of his successors two internal counsellors; one urges him to good and restrains him from evil, and the other omits nothing to bring about his ruin. He who is safeguarded against the machinations of his evil counsellor is saved.

Saad bin Abi Waqqas was governor of Kufa in the time of Umar, who sent for him and told him he had received several complaints against him from the people of Kufa. In the course of his explanation Saad expostulated: I was the first man among the Muslims who was forced to shed blood in the cause of Allah; I was also the first to shoot an arrow in the cause of Allah; and I took part in campaigns along with the companions of the Messenger of Allah, when we had nothing to eat except the leaves of trees and the beans of cactus which bruised our gums and caused them to swell, and our excretions became like the droppings of goats and camels. Now the Bani Asad charge me with laxness in the discharge of my obligations. If what they say should be true, then vain were all my strivings and I have only achieved my own ruin. Umar had the charges against Saad thoroughly investigated and found them baseless.

Anas bin Malik has related: The Messenger of Allah said: I have been put in jeopardy in the cause of Allah more than anyone else, and I have been persecuted in the cause of Allah more than anyone else. I had to pass thirty days and nights when Bilal and I had nothing

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edible to sustain us except the little that Bilal carried concealed under his arm.

Anas bin Malik has related: The Holy Prophet never had bread and meat to eat at the same meal, except when he had guests or when he was a guest.

Naufal bin Ayas has related: Abdur Rahman bin Auf was a comrade of ours and what an excellent comrade he was! One day we accompanied him to his house. Arrived at the house, he bathed, and when he came out a large dish of bread and meat was brought. When it was served his eyes started running. I asked him: What makes you cry? He said: The Messenger of Allah and the members of his family never ate their fill of barley bread, throughout his life. I do not consider that the plenty we now enjoy after him will do us any good.

### OF HIS AGE

Ibn Abbas has related: The Holy Prophet stayed in Mecca thirteen years after the revelation started coming to him, and stayed in Medina ten years. He died at the age of sixty-three.

Jareer has related: I heard Muawiyah say in the course of an address: The Messenger of Allah died at the age of sixty-three, and so did Abu Bakr and Umar and now I am sixty-three.

Ayesha has related: The Holy Prophet died at the age of sixty-three.

### OF HIS DEATH

Anas bin Malik has related: I had my last look at the Messenger of Allah when he lifted the curtain of his chamber at the time of the dawn Prayer on Monday morning. When I looked at his countenance it appeared to me bright as a page of the Quran. People were at Prayer, led by Abu Bakr. Perceiving him there was a

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movement among the worshippers, but he made a sign that they should continue as they were. Then he dropped the curtain. He died later the same day.

Ayesha has related: At the time of his death the Holy Prophet's head was resting in my lap. He called for a vessel and passed water. Then the end came.

Ayesha has related: At the time of his death the Messenger of Allah had near him a bowl of water. He would dip his hand in the water and pass it over his face, and would supplicate: O Allah, lend me Thy support during the agony of death.

Ayesha has related: When the Messenger of Allah died, there was a difference as to the place of his burial. Abu Bakr said: I heard something from the Messenger of Allah, which I have not forgotten. He said: Allah causes a Prophet to die at the place where He likes him to be buried. So bury him at the place where he died.

Ibn Abbas and Ayesha have related: Abu Bakr kissed the Holy Prophet on the forehead after he had died.

Ayesha has related: Abu Bakr came to the chamber in which the Holy Prophet had died, put his lips to the space between his eyes, then placed his hands on his arms and said: The Prophet, the Chosen One, the Friend!

Anas bin Malik has stated: The day the Messenger of Allah entered Medina, everything appeared bright; the day he died everything appeared dark. We had not yet washed our hands clean of the dust after his burial, when our hearts perceived that everything was changed.

Ayesha has stated: The Messenger of Allah died on a Monday.

Muhammad Baqar has related: The Messenger of Allah died on Monday, and was buried during Tuesday night.

Salim bin Ubaid has related: During the course of his illness, the evening of the Thursday before his death, the Messenger of Allah lost consciousness several times. Each time he came to he enquired: Is it the time of

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Prayer? On being answered in the affirmative, he said: Tell Bilal to make the call for Prayer and tell Abu Bakr to lead the Prayer. Ayesha said to him: My father is very tender-hearted. When he stands in your place he will not be able to control his emotion and will not be fit to lead the Prayer. Would that you directed someone else to do so. The Messenger of Allah said: Tell Bilal to make the call to Prayer, and tell Abu Bakr to lead the Prayer, and do not behave like the women in the case of Joseph. So Bilal made the call to Prayer and Abu Bakr led it. Thereafter there was an improvement in the condition of the Holy Prophet. On one occasion he said: See, if there should be someone who can give me his support. Thereupon Bareerah and another man came and supported him into the mosque. When Abu Bakr perceived his presence in the mosque, he made as if to vacate his place. But the Holy Prophet made a sign to him to continue, and Abu Bakr completed the Prayer.

Then the Messenger of Allah died on the Monday. Umar stood up and drew his sword and announced: If I hear anyone say the Messenger of Allah has died, I shall cut him down with this sword of mine. The people were perplexed. They had had no experience of the death of a Prophet. Some of them said to me: Salim, go to the companion of the Messenger of Allah, and fetch him. So I went to Abu Bakr. He was in the mosque near his house. I approached him crying and distracted. When he saw me, he asked me: Has the Messenger of Allah expired? I said: Umar has declared: If I hear anyone say the Messenger of Allah has died, I shall cut him down with this sword of mine. He said Come; and I went with him. When he arrived he found people were going in and out of the chamber in which the Holy Prophet's body was. So he asked them to make room for him. Then he went in and cast a poignant look at him and recited: Surely thou wilt die, and they too will surely die,

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(39.31), and added: But Allah will not inflict two deaths upon thee. Then he came out and asked for silence and told Umar to attend to what he was about to say. He recited: Muhammad is only a Messenger. Verily, all Messengers before him have passed away. If then he die or be slain, will you turn back on your heels? He who turns back on his heels shall not harm Allah at all. Allah will certainly reward the grateful (3.145); and said: Hearken! He of you who worshipped Muhammad should know that he has died; but he who worshipped Allah should remember that He is Ever Living, not subject to death.

Then the people asked him: Companion of the Messenger of Allah, has the Messenger of Allah passed away? He said: Yes. Then they knew that he told the truth. Then they asked: Companion of the Messenger of Allah, shall we pray over the Messenger of Allah? He said: Yes. They asked: In what manner? He said: Let one party enter the chamber at a time and pray for him and come out and another go in, till all have entered and prayed over him. Then they asked: Companion of the Messenger of Allah, will the Messenger of Allah be buried? He said: Certainly. They asked: Where? He said: At the spot where he yielded his soul to Allah, for Allah caused him to die on the spot which He approved of. Then they knew that he told the truth. He directed that the near relations of the Messenger of Allah should prepare his body for burial.

Then the Emigrants began to collect together to take counsel over the question of succession to the Messenger of Allah, and they said to him: Come with us to our brethren the Helpers so that we should come to a decision on this matter all together. The Helpers had, in the meantime, gathered together in the compound of the Bani Thaqeefah. When the Emigrants joined them, the Helpers proposed: Let there be one Chief from among us and one Chief from among you. On this Abu Bakr reminded them that the

Messenger of Allah had said: Your Chief shall be from among the Quraish. Umar said: Is there anyone among us who possesses distinctions comparable with those three recited in the verse: If you help him not, remember that Allah helped him when the disbelievers drove him forth while he was one of the two when they were both in the cave, when he said to his companion: Grieve not, for Allah is with us (9:40)? Who were the two? The Messenger of Allah and Abu Bakr. Who were the two in the cave? The same two. Who were the 'us' with whom Allah was? Again, the same two. Then Umar extended his hand towards Abu Bakr and said: I am ready to take the oath of allegiance to you. Abu Bakr consented, and those present also took the oath of allegiance to Abu Bakr, cheerfully and gladly.

Next day the people at large took the oath of allegiance to Abu Bakr in the Mosque of the Prophet. Umar addressed the people on the subject of the succession, and extolled the qualities of Abu Bakr. Then Abu Bakr made a long address, in the course of which he observed: Allah is my witness that I have never desired the office of Khalifah. My mind never conceived this design, nor have I ever begged Allah for it, openly or secretly. Despite my reluctance to assume this heavy responsibility, I have consented to shoulder it, lest my refusal should give rise to controversy. I find no comfort in it. The task is beyond my capacity. It can only be achieved with the help and support of Allah.

Anas bin Malik has related: When the Messenger of Allah encountered the agony of death, his daughter cried out: What agony!; whereupon the Holy Prophet sought to comfort her and said: Thy father shall experience no agony after to-day. To-day he is facing that inevitable contingency, death, which no one can escape this side of the Day of Judgment.

Ibn Abbas has related: I heard the Messenger of

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Allah say: Whosoever of my people loses two children and endures the bereavement steadfastly for the sake of Allah, will be admitted to Paradise by Allah for their sake. Ayesha asked: What of him who loses only one child and is steadfast? He said: He too will be forgiven. Then she asked: And he who has not lost any child? He replied: I shall be a substitute in that behalf for my people. They will be affected more deeply by my loss, than by any other bereavement.

### OF HIS INHERITANCE

Amr bin Harith has related: The Messenger of Allah left only his arms, his mule and some land, and these also he designated as charity.

Abu Hurairah has related: Fatinah came to Abu Bakr and asked him: Who will be your heirs? He said: My wives and children. She said: Then, why have I not inherited from my father? He said: I heard the Messenger of Allah say: No one inherits from us. But I shall certainly continue the allowances of those who received allowances from the Messenger of Allah, and shall make provision for those for whom he made provision.

Ayesha has related: The Messenger of Allah said: No one inherits from us. Whatever we leave is for charity.

Abu Hurairah has related: The Holy Prophet said: There will be no division of my inheritance; neither of money nor of anything else. Whatever I leave is for charity, after the payment of the allowances of my wives and my bailiff.

Ayesha has related: The Messenger of Allah left neither dinar nor dirhem, neither goat nor camel as inheritance.

### OF SEEING HIM IN ONE'S DREAM

Aby Hurairah has related: The Messenger of Allah said: Whoever sees me in his dream, sees me in fact, for

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Satan does not take on my form. He is supported by Abdullah bin Masood and Taraq bin Asheem.

Abu Qatadah has related: The Messenger of Allah said: He who sees me in his dream sees the reality.

Kaleeb has related: I had heard Abu Hurairah say that the Messenger of Allah had said: Whoever sees me in his dream does in fact see me, for Satan cannot assume my form. I related this to Ibn Abbas and said: I have seen the Holy Prophet in my dream. He reminded me of Hasan bin Ali. Ibn Abbas said: Hasan bin Ali resembled the Messenger of Allah.

Yazid Farsi was a calligraphist and a scribe of the Quran. He was a contemporary of Ibn Abbas. He has related: I saw the Holy Prophet in a dream and mentioned this to Ibn Abbas, who said: The Messenger of Allah said: Whoever sees me in his dream does in fact see me, for Satan cannot assume my form. Then he asked me: Can you describe him to me? I did this in detail and he said: Had you seen him in life you could not have described him better.

Anas bin Malik has related: The Messenger of Allah said: Whoever sees me in his dream does in fact see me, for Satan does not assume my form; and added: A true dream vouchsafed to a believer is one forty-sixth part of Prophethood.

### OF HIS PRAYERS

When food was placed before the Messenger of Allah he said: O Allah, bless that which Thou hast provided for us and shield us from the torment of Fire. We eat with the name of Allah.

When he took the first mouthful he said: O Lord of vast forgiveness.

When he finished eating he said: All praise belongs to Allah who has given us to eat and drink, and has made us obedient to His will.

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When the cloth was removed he said: All praise belongs to Allah, praise abundant, pure, full of blessings, constant, without end, not to be dispensed with.

When invited to a meal, or for any other occasion, he prayed for the host and his family: O Allah, bestow Thy blessings on that with which Thou hast provided them, and forgive them and have mercy on them.

In drinking water, the Messenger of Allah paused twice or three times to take breath. Each time he put his lips to the cup he said: In the name of Allah; each time he removed the cup from his lips he said: Praise be to Allah. When he finished he said: Praise be to Allah, and all thanks to Him.

When he wore a new garment for the first time, the Messenger of Allah said: All praise to Thee, O Allah, for having provided this for me to wear. I beg of Thee to make it beneficent for me and to make beneficent for me the purpose for which it has been made, and I seek Thy protection against its harm and the harm of the purpose for which it has been made.

When the Messenger of Allah lay down to sleep he prayed: Lord, shield me against Thy chastisement on the day Thou dost raise up Thy creatures.

On waking up he said: All praise belongs to Allah Who has brought me back to life after He had put me in a state of death, and unto Him will be the resurrection.

When the Messenger of Allah looked into the mirror he prayed: Allah Thou hast bestowed on me a good form, then bestow upon me also moral excellence, and enlarge for me my provision.

When the Messenger of Allah put his foot in the stirrup of a mount he said: In the name of Allah; when he settled himself in the saddle he said: Allah is Greatest, three times, and prayed: Holy is He Who has subjected this animal to us, and we had not the strength to subdue it ourselves. To our Lord surely shall we return, (43.14).

Allah, we beg Thee during this journey of ours to grant us virtue and righteousness, and to make our conduct such as should be pleasing to Thee. Allah, make this journey of ours easy for us and roll away the distance of the earth from us. Allah, Thou art our companion during the journey, and the guardian of those we leave behind and of our belongings.

When he returned from a journey he said: We return penitent, worshipping and praising our Lord.

When on return he joined his family he said: This is a return in penitence to our Lord, may He not permit any ill effects to follow therefrom.

When he scaled a rise he said: Allah, to Thee pertains all Eminence above every degree of eminence, and Thine is all praise in every situation.

When he came down a descent he said: Holy is Allah; three times.

When he made camp during a journey he prayed: O earth, Allah is my Lord and thy Lord. I seek the protection of Allah against any harm proceeding from thee or from the creatures in thee, or from those walking and crawling upon thee; and I seek the protection of Allah against lions and wild beasts, and serpents and reptiles, and the mischief of dwellers in cities and plains, and of those who beget and are begotten.

When he glimpsed from a distance the village or town he was making for, he prayed: Allah, bless it for us; and when about to enter it he prayed: Allah, provide for us out of its agreeable things and guard us against its harmful things. Allah, make us liked by its people, and make us like the virtuous ones among its people.

When the Messenger of Allah said good bye to a person proceeding on a journey, he said: I commit to Allah thy faith, thy trust and the consequences of thy conduct.

When he went to the privy he prayed: Allah, I seek Thy protection against internal and external impurities.

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When he emerged therefrom he said: Praise be to Allah Who has removed all cause of hurt from me and has secured me against harm.

When the Messenger of Allah sneezed, he said: Praise be to Allah; if anyone was present he would say: Allah have mercy on you; and the Holy Prophet would reply: Allah guide you and prosper your affairs.

When the Messenger of Allah rose from a meeting he said: Holy art Thou, O Allah, and worthy of all praise. I bear witness that there is no god beside Thee. I ask forgiveness of Thee and turn in repentance to Thee.

When he visited the sick he asked: How do I find thee?, and said: There is no cause for worry. All will be well, if Allah so wills. He would put his hand on the patient's forehead and pray: Allah, remove his trouble. Lord of mankind make him whole, Thou art the Healer, there is no healing except Thy healing, a healing that leaves no ill behind.

When the first fruit of the season was presented to him, the Messenger of Allah placed it on his eyes and lips and prayed: Allah, as Thou hast shown us the first of this, show us also the last of it. He would then bestow it upon the youngest child within sight.

If anyone brushed something away from his clothes or his person he responded with the prayer: May Allah remove from you that which you dislike.

The Messenger of Allah often commenced a prayer with the words: Holy is my Lord, the High, the Bountiful.

His oft repeated prayer was: Our Lord bestow upon us in this life that which is best, and also in the Hereafter that which is best.

When he was sorrowful he repeated: Sufficient unto me is Allah, and an excellent Guardian is He.

His prayer in the morning was: We have arrived at the morn and so have all the people, for the sake of Allah. Praise be to Allah, there is no god but Allah, the

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One, without associate. His is the Kingdom and His the praise, and He has power over all things. Lord, I beg of Thee the best of this day and of that which is after it, and I seek Thy protection against the harm of this day and of that which is after it. Lord, I seek Thy protection against slothfulness and arrogance. Lord, I seek Thy protection against the torment of the Fire and the torment of the grave.

His prayer in the evening was the same, except that he substituted "eve" for "morn".

When the Messenger of Allah issued forth from his house he prayed: I issue forth in the name of Allah, putting my complete trust in Allah. There is no power and no might except with Allah. Allah, I seek Thy protection against slipping or causing another to slip, or going astray or causing another to go astray, or doing wrong to another or being wronged, or behaving rudely towards another or that another should behave rudely towards me.

When he proceeded to the market place he prayed: Allah, I beg of thee to bestow upon me the beneficence of this market place and of all it contains, and I seek Thy protection against its mischief and the mischief of all it contains. Allah, I seek Thy protection against an evil encounter and against a losing bargain.

When a strong wind arose, the Messenger of Allah prayed: Allah, I beg of thee its beneficence, and the beneficence of all it contains and the beneficence of all it carries; and I seek Thy protection against its mischief and the mischief of all it contains and the mischief of all it carries.

When it rained he prayed: Allah, make it plentiful and beneficial for us, and bestow upon us its benefits and shield us against its harm.

When he looked at the sky, the Messenger of Allah prayed: Controller of hearts, make firm my heart in thy obedience.

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When apprehending danger from the enemy, he prayed: We make Thee our shield and our armour, and seek Thy protection against their mischief.

When confronted with a difficult task, the Messenger of Allah prayed: Allah, there is nothing easy except that which Thou dost make easy. Thou canst make a painful situation easy, when Thou pleasest.

When the Holy Prophet entered the mosque for the Friday noon service, he would grasp the door of the mosque and pray: Allah, make me the most attentive of those who attend to Thee, and the nearest to Thee of those who approach Thee, and the best of those who beg of Thee and incline towards Thee.

On observing the crescent moon for the first time, he would say: My Lord and thy Lord is Allah. O Allah, make this month full of blessings, of faith, of security, of obedience to Thy will, of strength to perform that which Thou wouldst like and be pleased with.

On hearing unwelcome news, the Messenger of Allah would say: Praise be to Allah in every situation.

On hearing good news, the Prophet of Allah would say: Praise be to Allah, by Whose favour all righteous things are achieved.

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## NOTES ON NARRATORS

*Abbas:* (Son of Abdul Muttalib), uncle of the Holy Prophet.

*Abdullah bin Abbas:* see Ibn Abbas.

*Abdullah bin Umar:* see Ibn Umar.

*Abu Bakr:* Father of Ayesha, wife of the Holy Prophet; first Caliph.

*Abu Hurairah:* Companion of the Holy Prophet; one of those who spent their time in close proximity to him.

*Abu Sufyan:* Wealthy merchant of Mecca; opponent of Holy Prophet; led armies against him; accepted Islam on the day Mecca fell; father of Muawiyah.

*Ali:* (Son of Abi Talib), cousin and son-in-law of Holy Prophet; husband of Fatima; fourth Caliph.

*Anas bin Malik:* Servant of the Holy Prophet; remained in attendance upon him throughout the Medina period.

*Ayesha:* Wife of the Holy Prophet; daughter of Abu Bakr.

*Fazal bin Abbas:* Cousin of Holy Prophet.

*Hafsah:* Wife of the Holy Prophet; daughter of Umar.

*Hasan:* Son of Ali and Fatimah; grandson of the Holy Prophet.

*Husain:* Son of Ali and Fatimah; grandson of the Holy Prophet.

*Ibn Abbas:* Son of Abbas, cousin of the Holy Prophet.

*Ibn Umar:* Son of Umar, brother-in-law of the Holy Prophet.

*Maimoonh:* Wife of the Holy Prophet.

*Muawiyah:* Son of Abu Sufyan; governor of Syria under Usman.

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*Safayyah*: Daughter of Chief of Khaibar; was captured at the fall of Khaibar; the Holy Prophet set her free and married her.

*Umar*: Father of Hafsah; father-in-law of the Holy Prophet; second Caliph.

*Umm-i-Aiman*: Maidservant in the household of the Holy Prophet.

*Umm-i-Hani*: Daughter of Abi Talab; cousin of the Holy Prophet.

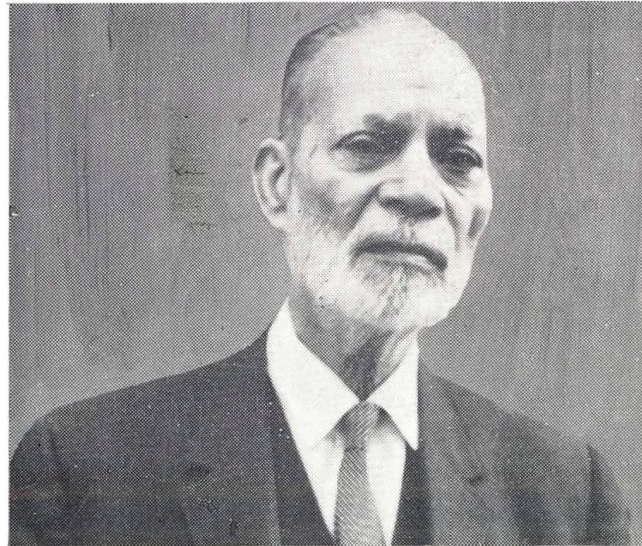
*Umm-i-Salmah*: Wife of the Holy Prophet.

*Usman*: Son-in-law of the Holy Prophet; third Caliph.

The other narrators were companions of the Holy Prophet or their associates.

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## THE AUTHOR



Muhammad Zafrulla Khan is a member of the Ahmadiyya Movement, a missionary branch of Islam. He became Foreign Minister of Pakistan in 1947 and for many years led the Pakistan Delegation to the General Assembly of the United Nations. He was President of the Seventeenth Session of the General Assembly. He is now serving a second term as Judge of the International Court of Justice at the Hague, of which he was Vice-President from 1958 to 1961.

This little volume presents a pen-picture of the daily life of the Holy Prophet of Islam (on whom be the peace and blessings of Allah). It is based on *Shamail Tirmidhi* compiled by the eminent Imam of *Hadith* whose name it bears. It should serve as a companion volume to the *Excellent Exemplar* in which the author presents a brief biographical sketch of the Holy Prophet and an appreciation of the example that he furnished in every sphere of life.